

WARNING
OF THE
Eternal Spirit,

TO THE
City of EDINBURGH
In SCOTLAND;

By the Mouths of
THOMAS DUTTON,
GUY NUTT, and
JOHN GLOVER:

In their Mission, by the SPIRIT,
to the said CITY.

As they were deliver'd in the Year
1709, and faithfully taken in Writing,
while they were spoken.

Together with
The foregoing, and occurring Orders, or
Directions, relating to the said Mission.

*Then Peter said unto them, repent, and be baptized, every
one of you in the Name of Jesus Christ, for the Re-
mission of Sins, and ye shall receive the Gift of the
Holy Ghost. For the Promise is unto you, and to your
Children, and to All that are afar off, even as many as
the Lord our God shall call. Acts II. 38, 39.*

London, Printed in the Year M DCC X.



B⁶L

T H E P R E F A C E.

IT is the Glory, Beauty, and Excellency of the Christian World, above all others, that our Lord Jesus, who was and is the Life, and only Light of Men, spiritually; hath primarily by Himself, and secondarily by his promis'd Spirit, comforted, edify'd, and instructed them in the Life, and Immortality of the Gospel. That, they are, thereby, brought into more substantial Participation, and Assurance of the Powers of the World to come, than had by any, or all the Divine Manifestations to Men, beforetime, been revealed. This, is the free Confession of All, who believe the Gospel; and, a Privilege so great, as constitutes Christians only, what the Jews once were, the peculiar, and in this Sence only chosen People of God. But then, because it can't be meant, that, he is a Jew, or a Christian, indeed, who is one outwardly, or by Profession only, 'tis of Necessity, that there should be found, among All that name the Name of Christ, That which, by the Gospel Rule, does discriminate, and, in God's Account, Seal with that Name.

Now then, by searching the Scriptures, and also by allowing them to be what is of so great Excellency, as the more lively Draught, written with the Finger of God Himself; 'twill be found that they, the Scriptures of the New Testament, are no other than indeed glad Tidings of great Joy to them that believe what is therein revealed; and, do administer nothing thereof to them that have not Faith, therein exercised. For, unless whatsoever is therein exhibited as future, be not equally believed, and hoped in, as well as Matters of Fact past being granted to be true, Christians will come under the same Crime as the Jews; who, tho' strenuously insisting upon the Revelations made to Them, yet were cramp'd in that Faith, or, in the

Faith of That which was, as a Duty, to be expected, and prepared against. And if so, then it will be found, that Christians falling from that Faith by which They also stand, may in like manner fall from God, as the Jews did.

For, there was a Time when, even, the great Observance of Sacrifices, was an Abomination; because, they were not join'd with the other Commands they had equally receiv'd from God: And, the Punctuality of the strict Scribes and Pharisees, was of no Value, seeing they neglected the weightier Matters contain'd in the Law, which were Judgment, Mercy, and Faith. And thus, the Scriptures will not excuse Christians, who only believe that Christ was crucify'd, and observe the Duties of the Moral Law: if so be that there is indeed given in them a Charge of exercising Faith, and Hope further, in Promises Christ has therein made to his Church, and which are not yet fulfill'd to her.

Now, whether or no our Lord has promis'd any such Investiture to his Church, which she is not yet adorn'd with, it is the peculiar Authority of his own Word must determine: Else Christians may blind their own Eyes, by their Traditions, as the Jews have done before'em; and under which they, in Spite of, or beyond Persuasion of Scripture Light, are unhappily wail'd to this Day. For surely, Christians, if they shut their Eyes also against the glorious Sun of Righteousness, and make use of their own Taper rather; must be allow'd to be then in a Capacity to stumble, and fall, and be broken, in their own Ways, and be ensared, and taken, as God's own People heretofore have been.

God's own Word is the only Rule; and That which, when free from Man's private Interpretation, and never else, is sufficient, and able to make wise unto Salvation the Observers of It. For, the Jewish Church had the Scriptures, as well as Christians now; and yet fell away, by turning them into their own private, presumptive, and audacious Interpretations: And because, they would not allow God to speak, without It was back'd with their own Meaning, and Apprehensions: Altho', That was the same Guilt, in Weight, with That of absolutely renouncing what was from God, as not at all from Him.

This, therefore, makes It to have been a Duty in Them, to have let alone the Scriptures, in their own forward Willfulness; and to have gave Liberty to God, who Spake them, to have unfolded them: Because that, He only could explain

The PREFACE.

V

plain his own Words. And therefore, if the Word of God is a Mystery, or, any part of it sealed by the Spirit that en-
dised it; it will then also, in like manner, remain the Ex-
pectation, and Desire of Christians, that, the Spirit alone that
seal'd, may open it, by the Key of David, to Them, as it
did to those who were too full of their own selves to hear
God speak for Himself.

But, if it shall be said by Any, that, they shou'd rejoice
if the Lord would make all the Scriptures to appear in
their own true Light, but that, they can't have any Hopes
that ever He will do so, unless it be by those that are call'd
the ordinary Ministers; This, will be found to be only a Re-
serve in their own Hearts. For, 'tis not a Question, whether
the same holy Spirit that manifested it self in the enditing,
will not explain; and, as much, when it speaks, manifest it
self, in the explaining its own Words: Because, otherwise
it will come under the Claim of those Teachers, who not
only clash in their Comments on the common Truths of the
Gospel, but have no Certainty at all in those, which it is
said, the Lamb, Himself, distinctly from Men, shall open;
and unseal. There is, therefore, no more Pretence at all, that,
the Things of God are known by the Pastors, or ordinary
Teachers now, any more than they were to those, whom God
of Old had delegated, in an ordinary Way only, to minister to
the People. Nor indeed was any Thing else the Crime of the
Rejectors but the very urging This; in Contempt of what
was declared by none of their Order, as Scripture informs us;
but such whom God had more immediately call'd, and spoke
Himself by. This Dealing of God of old, therefore, gives
no Encouragement, or Ground at all, to build on That ima-
ginary Foundation for Faith, Have Any of the Scribes
or Pharisees believ'd on Him? Nor will, nor can do.
For, who but They, they that said, are we blind also, were
those that most resolutely persecuted, and slew them who,
before, shewed of the Coming of the Just One? And,
who but their Children, who honour'd the words of Those
whom their Fathers so persecuted, and slew, crucify'd Him
also, of whom they spake, even, when He came, according
to those Scriptures?

If therefore we have Precedents, that we must go by,
whenever God shall again speak, or else condemn Scripture,
and exalt ourselves; ought Any that assume the high dis-

cerning of the Ways of God, as they did, and who say, God must come in this, or that Way, or not at all; ought they to be the Standard to measure God by, at this Day? Or, may Any be now Judges of every Step of his Proceedings, unless they have more, in their Commission for This, than the Scribes and Pharisees had; who yet were of God's own Establishment and Appointment? No: but the very urging this old Error, and which the maintaining of, cost the Jews so dear; shews a fixed Purpose, of doing the very same Things as they did, against the Conviction of their Example; and, is no less than the same Excuse they made, for not bearing the Word of the Lord: And in which Point they now stand, by Christians condemn'd in Words; and approv'd of in their Deeds. And therefore, 'twill be of the same Colour in Guilt, to prefer the Manner, how God shall speak, if He ever does; as to conclude Him from ever speaking a Word at all, either to his own Church; or to the Jews, and unconverted Gentiles, while the World stands,

For observe, tho' the Rejectors of the sent of God, own'd God might speak; yet, disavowing the Manner, in which He did speak, at the same Time, because not agreeable to their preconceiv'd Schemes; (tho' they could not withstand the Power, and Evidence of the Matter deliver'd) deny'd even the Son of God Himself: And with all their fine Excuses, for not bearing the Word of the Lord, were found fighting against Him.

And, to say, that, These Things were not written for our Learning, and Example, but that, we must go contrary to all These, whenever God shall speak; is, to say, conclusively, either that, God will no more at all speak to Men, (for, not to speak in his own Way of Scripture Testimony, is, not to speak at all) or else, to set up our selves, as wiser and truer than God: Which is the very Presumption, we are hereby instructed against running into.

And besides This, 'twill be found, on Examination, that, they who will leave no room, for God to speak to them, will never know when He does, indeed, speak, tho' it be never so loud. For, if any Thing but the pure Word of God, the Scriptures, (without fictitious, differing commenting upon It) be made the Path to walk in, or the Light to go by; 'tis then, in the Nature of the Thing it self, impossible for him who shuts his Eyes against the true Light of Revelation Rule, to know

The PREFACE. vi

or discern; any more than One really blind, can what that cover'd Light wou'd, otherwise, manifest, and shew forth, plainly. Or, to speak plainer, can it be said, in this Case, to be in the Power of God, without He works by Force and irresistibly, as in the Conversion of St. Paul, to make such to see what He Himself shall exhibit, tho' never so conspicuous to an open Eye? This, is apparently true in Natural Things, and no less appositely so, in all Spirituals. For, where either Prepossession, Notion, Interest, or Indifferency, or wilful Ignorance, blind the Mind; such have always fail'd to give due Heed, in all Ages, to what God hath indeed spoken, and manifested to others. And if ever God shall, again, sound a Trumpet from Heaven, the Nature of Things must first change, before those wilfully blind, and deaf, will be perswaded, that, others either see, or hear, what they do not.

'Tis most plain, therefore, that, if, in this Case, I thus neither judge for my self, by the Light of Revelation Rule, (without eclipsing It with my own Vail of settled purpose) nor use the open Eye-sight of Another, as my Teacher, Proxy, or Leader; the Almighty may once and again call to That, which, my not being prepar'd for, may pass by, and leave me inexcusable. For, never more than in this Case, can it be said, that, the blind lead the blind. And, if God shall indeed ever speak again to Men, This same State, which the Despisers of his Message and Messengers always were in, while I am in the same, must, of Necessity, make me, equally, to despise the Word immediate of God, the Revealer; because that as they, so I, must needs fall from God, when I stand in my own Strength.

There is, therefore, after all that Men can do, or say, a Necessity of taking hold of the holy Scriptures, as the Ground and Pillar of Truth; and, what is all, the so keeping them as the only Compass to steer by, as not to mingle Water with Wine, or wrest them 'till they are quite lost, and are no more God's Word: For, This is the same Aggravation, as, in the Lump, to lay them quite aside; and That, all Christians confess to be unchristian. And, if I charge God foolishly, and then, quote Scripture for my so doing; the Scripture is never the less holy, just, and true; nor, I any whit better exercising my self with them, than if I was without them. And tho' the Word of God is Truth, and upright, yet, what is a sad Truth, if the Scriptures had been lock'd up, from All sorts
of

of Men, even, in the Christian Church, All had less Sin; and the Heresies, and Inventions of Men, had not arose up against Heaven, as they all along have done. Yet, is the Scripture no less precious; nor, those less blameable, that have done thus, than they, who, having receiv'd a Prescription from the Physician, will needs compound the Ingredients themselves; and so render the most medicinal Prescription, unsafe, and dangerous. This, is not unlike the Fool, who having a Prize put into his Hands, knows not how to improve it.

And indeed, a confess'd Ignorance of knowing nothing as they ought to know, in those, who will, thus foolishly, scan the Ways of God's great Works, were a Duty; and acknowledgement of their own rearing, is, the Crime in them who, thus presumptively, determine God, in what He has not, as yet, plainly reveal'd, or determined Men in. For, no more than the People our Lord deliver'd Parables to; can they discern, unless the same Spirit has made the Things known to them, as it was given to the Disciples, sometimes, to know. For whether the Book be sealed, and It be deliver'd to the Learned; or, whether the Book is deliver'd to him that is not Learned, and who cannot read It, it is the same thing; because Ignorance in the Things of God, must needs, equally, cover all Men; and the Spirit, that only knows, only can make them know.

This, makes the Apostle declare, to All, that they cannot, with their own Acquirements, know any Thing spiritually; but that Man must become a Fool, that he may be wise; that is, as to that Wisdom of the Wise, which God had, and always would utterly confound. And, the Description of that Time, when Man's Eyes should be open'd by God, is introduced, thus; that, a Man shall no more ask of his Neighbour to know the Lord, because they shall be All taught of God.

But, if the Modes of knowing sagaciously natural Things, could also comprehend spiritual Things at all; then, who of the learned, wou'd not say, what needs this Expence, this Waste, when we have It without? Thus they wou'd, by That, which, in God's own Account, knows nothing of Him, or his Ways; thus the Disputers of this World, would charge God, indeed, foolishly; and, deny his own Image and Superscription; not willing, in anywise, to render unto God, the Things that are God's.

The PREFACE.

ix

No: by this Rule of the Learned, what Value at all, is there to be plac'd, upon that Preparation of the Heart, which God, in his written Word, requires, before Any is taught, of Him? How is it reconcileable with Dogmatizing, Self-exalting, and positive Learning, humanely taken in; that, the Humble He will teach his Way? For, first, none need be taught of God, at all; because, they know how, and for what to pray (as they say) as they ought; and can cry, Abba, Father, without God's holy Spirit at all helping them in It. Tho' 'tis true (say they) there was Occasion of its Help, for those that had Infirmities, and who were Novices, in the Primitive Church of Christ.

And Secondly, if God shou'd ever speak to Men, what need of Humility? For, who must be consulted, but the wisest among Men? Or, who besides, or without their Learning, can have the discerning of Spirits, which their Letters have given them? There is, therefore, by this Tradition, no Occasion for being humble, now-a-days (in Hopes that you will be taught of God) as there was need formerly; for, human Wisdom supplies all That: Nay, and unless the Almighty goes according to It, you had better be without his Teaching. Because (they say) this Light of Men, to wit, Learning, superadded to the rational Sight, knows God perfectly, and measures Him so compleat that, it is as impossible for Him to cease to be, as not to go this Way to work.

Thus, when as God has left his Word of Truth with Men, and has said, how (without Respect of Persons) All that observe the plain Rules therein given, shall know, more and more, from His own teaching them; and that, they shall be All taught of Him; and that, the Wisdom of the Wise can know nothing of Him; nor, will the Wise in his own Conscience, becomes a Fool, so humble as That, can or shall be taught of Him: They contrarily know, by That very Thing, which he excludes absolutely in Spirituals, more than can be known by God's Teaching, without That. They have so learned Christ!

But, if we regard, what is written with the Finger of God, we shall find none to have been so humbled before hand, as those whom God manifested Himself to; nor, Any to have had so great a Degree of Humility, afterwards, as they to whom He had shewn his Way. For, as they who,

as our Lord saith, are wiser in their Generation than the Children of Light, are the more lifted up by their Encrease of Knowledge; so, on the other Hand, with the Children of Light, Humility encreased the more the Knowledge of God was, by his giving encreased to Them.

And this hard Saying, The Humble He will teach, wou'd be easily born, and comply'd with as the only Condition whereby to know God, were the presumptive Knowledge of Man's own making laid by, and the Scriptures believ'd in, aright. For, unless Christians now are wiser, of themselves than the Royal Prophet David, and other Holy Men, to whom God did eminently reveal Himself; they wou'd easily and readily confess, that, they knew nothing of God, but what He Himself did manifest to them; and that, in Answer to those Prayers to Him of theirs, which were not full of any thing but a Sense of their knowing nothing as they ought to know.

And more especially, as to the Ways of God, in his mighty Providences, and Dispensations unto Men; nothing that is worthy the Name of Humility, will dare to conclude God, where He has not concluded Himself: Nor, contrariwise, will gainsay the Almighty, in any Thing He hath declared, to be the Rule, touching Himself or his Spirit. This, is to enjoy the Privilege, and Happiness, of holy Writ, which God hath, for this End only, sent from Heaven, and committed to Men: And, if This be not observed, 'tis Man all over, equally arrogant as those that say they believe not.

For now, as in the present Enquiry, if a Spirit, or an Angel, hath spoken with the scriptural Badges attending of the One holy Spirit, and in the Name, Person, and Authority of God; If what is deliver'd, is consonant to the Doctrine therein of the Gospel, approv'd of by It: If the Fruits It communicates, are those also of the Holy Ghost, the Comforter, as therein also specify'd: If under all these scripturally sealed Beatitudes, peculiar to the Spirit, shed on the Apostles, and others, This same Spirit shall be (contrary to all possible Assurances of Truth) condemn'd for Diabolical, and of hellish Quality; and that, by those that say they own the Scriptures for the Word of God: What can they do more counter to them, who deny, in Words, absolutely, the Authority of them? This, shews to them
who

The PREFACE.

xi

who won't, in the General, be perswaded of it, that, the Use of the Scriptures, is, the Scriptures, and that, the Abuse of them, must not be call'd by that Name.

For, if Any will say, that, the Fountain of all Wisdom, and Goodness, has, in his Word, of Himself prescribed, secured his own Honour; and, guarded the present and everlasting Welfare of his Creatures, from the Prevalency of wicked and usurping Spirits and Powers of Darkness, on the one Hand; and, the presumptuous, assuming Arrogance of wicked Men (as their Emissaries) and their Sophistry and Imposture, on the other: 'Tis no less than a tacit Unbelief, of the same Scriptures they professedly own, and a Self-Ascription, too great to consist with avowing them to be indeed the Word of God, in them, who, at the same Time, exalt, nevertheless, a Standard of their own, to define the Almighty, and his Ways of working by. This, at once, annuls the inviolable Dictates of the Mouth of Truth It self, confesses Man wiser in discerning than his Maker; and really supersedes all Revelation, as sufficient for a Guide in the Things of God.

But If God has, indeed, not left Himself without a Witness, even, the holy Scriptures, of the Old and New Testament; and that, there is also his Spirit, a Witness of his Communications, engraven on the Tables of the Hearts of Men: How is, then, the comparing spiritual Things with spiritual, any wise derogatory to the Revelation Rule, already given? as is the common Charge, by those, who do not measure These Things by any thing superiour to their own Knowledge. Nay, how otherwise than by This only Way of comparison, can Truth be secur'd, and the Honour due unto God, and his Word, be possibly kept and preserv'd? For, by observing This Rule, how shall wicked Spirits, transform'd, as it were, into Angels of Light, be receiv'd, when they deliver any other Doctrine than what is there found? How shall they prevail, in any wise (while our Eye is hereunto; and to God also directed) either to God's Dishonour, or, our own Loss? But, how sure are we to mistake, in both deceiving, and being deceiv'd, while we listen to our own Schemes of Knowledge, and Holiness, without This?

For, when we are assur'd we may know the Spirits, by their Fruits; yet, we can no otherwise adjust those

Fruits, than by the same Testimony of Scripture, which commands to try the Spirits, by the Fruits therein manifested, as characteristical of the same holy Spirit, which endited those Rules, to try and examine by, and by which It exemplify'd It self. So that, as to the Manner of the Spirit's Agency, Manifestations, and Ministrations, the whole Enquiry is independant, altogether, of that Knowledge, as a Touch-stone, which is not There found.

And as to the Subject, the only Rule is, the sure Word of the Prophecy, and Testimony of Jesus, there likewise foreshewn. For, if an Angel from Heaven shou'd preach any other Gospel, than that we already have receiv'd therein, it's accursed, by that Rule; altho' It shou'd never so much agree with human sagacity, and the profoundest Wisdom of Mankind, to be of God. And on the contrary, tho' It shou'd be condemn'd by the World, as Stumbling-blocks, and Foolishness, and destructive to what they call Good; yet, being founded on that Rock and Foundation, It stands sure, and approv'd of God.

As therefore we are forbid to believe every Spirit, or any, from our own Apprehensions meerly, (and which we are in Danger of by making our selves Judges in the Case, unless we reject All;) so, by this Rule of Rectitude, we know what Spirits we are to believe, by the Fruits here shewn. But that, we are to despise the Spirit of Prophecy, or, all Prophets, or Messengers immediately commission'd; or that, indeed, we are to expect none such from God in the Church of Christ; can be no ways concluded, by its being enjoin'd, as a Duty, to beware of False, and by being caution'd, that, such shall arise and deceive many. For, we are equally told, that, false Christs shall come; and yet, our Saviour, surely, in the Account of Christians, is never the less the Messiah; nor have the Jews from the Existence of such, any more Encouragement to deny our Lord being the Christ.

And besides, the very Command to try the Spirits, and, the Assurance given, how that, we may know them, by the Trial; for ever lays a Charge upon Christians, not to reject all Inspiration future; but, only to prepare themselves, to distinguish which they are to beware of, and disbelieve, and which they are, in like Manner, in bounden Duty to their Lord, to receive, and believe.

And

And, a single Eye might, surely, need little inculcating, to be made to perceive, that, there is a Reward, promis'd by our Lord, to those who shou'd give even a Cup of cold Water to them, (under That Character, by Him given them) that shou'd come in his Name, and for their Message sake shou'd be hated and persecuted; as well as others, that shou'd preach smoooth Things, appear in Sheep's Cloathing, and be receiv'd, which were inwardly ravening Wolves.

And, what one Thing is more apparent, in all the Scriptures, than This, that, they do not give forth any Authority to reject All; but have, by a plain Intimation to the Contrary, furnish'd us only with the Marks, whereby to discern the Spirit of Truth, from the Spirit of Error? And most certain it is, thus far had been needles, were All that shou'd come, as from God, be false Spirits, and so not need to be brought to the Trial, by the Rules in Scripture, for discerning Spirits by. For else, the Suppositions and presumed Notions, that, all Spirits that are, or shall come into the World, must be from beneath; will quite overthrow, and make void, and needles, the Command to prove, and try the Spirits, by the Rules of Scripture, or, indeed by any at all.

But, this is but mincing This great Matter, and not calling in the Tenour of all Scripture, from the Beginning, to the End of It. For, 'tis only for want of consulting the Word of God, and considering also the Christian Call, with an unbiased Mind; that can render Christians ignorant in expecting, and unprepar'd in discerning spiritual Appearances; which we are, therein, abundantly warn'd, shou'd be in the Christian Church; and, in a more especial Manner, when It shou'd be in its most exalted State, on Earth.

For, more than all, did we duly consider, that, the very Blessings themselves, which our Lord, as Redeemer, as the Leader of Captivity Captive, as the Second Adam, and who was made a quickning Spirit, wou'd bestow a-new to his Church, when out of Captivity: (that Church of Jew and Gentile, of that one Lord, one Faith, one Baptism, and which was call'd by his Name, and was to be, by Union, one with Him.) Did we but remark that These, all These, were none other than a spiritual Renewing, and Life, and Ministration of his own Spirit to all Believers in Him; we should then see, that, without this Life truly spiritual, his Church is no more alive. And did we consider, that, his Church will

will no otherwise be his redeemed One, or more and more blessed, than by the growing Increase of spiritual Endowments; evident, and evidencing themselves to, and in the Hearts of his redeemed Followers, and to All, by their spiritual, and Christ-like Fruits: We then shou'd look for greater Ministrations, and that by his Spirit only.

Nay more, if These were what was the essential Life of his Church, and so, that without These, it was not, nor could be call'd by his Name, and made one with Himself: Then, to imagine, that, the Christian World now, so broken, is, or can be complete without These, this covering of his Spirit; or that, It will or can ever be so, without a more glorious Ministration of the same Spirit that breathed Life into it, at first: This, is to deny, grossly to deny It ever was form'd, or bless'd at all, by the effusive Breath, and only energetic Life, Power, and Spirit of Christ, its Lord spiritual.

This, is no less than boldly to affirm, that, by his more solemnly celebrated Espousals spiritual, as Bridegroom of his Church, It never will, or can be, that Way, more felicitated with his close Embraces; even, when the Tabernacle of God shall be with Man, and when the whole glorious visionary Scenes, foreseen, as a Figure, to St. John, shall be perfectly run thro'; and when it shall be the Chorus-Hallelujah of All the concomitant admiring Angels, and Saints, behold, the Kingdoms of the Earth are become the Kingdoms of our Lord and of his Christ.

Moreover, are not the Believers of Scripture, oblig'd from thence to own, that, the most gracious, and transcendently glorious Vouchsafements, of the God of the Spirits of all Flesh, to his Creature Man, in his primaval Life, were no other, than the most immediately spiritualizing Communications, of, and from Himself, and given, by God-like Rays, to the Soul of him? That, the Blessings special to the first State of Radical Eden, were no other than the continuing emanating Radiances, darting from the Sun of Light; enlightning with beatific Knowledge, and divine-like Holiness; thereby inviting the associating Intercourse, and gracious, benign Presence, of the Countenance of God Himself, to walk with Man, and to solace and refresh that pure Image, then, of its own Likeness? This, however, must be allow'd, that, the Loss of the same-like Priviledges, the being banish'd from such a God-like State; wou'd be no less than the greatest afflictive absential Loss, from the God of all Good.

Nay

Nay more, as an Affirmation tacite of These Things, the Apostle cou'd say, from a greater Discernment of Spirituals, that, *They* (notwithstanding what spiritual renewing Life They had receiv'd) together with the whole Creation, groan'd, under the heavy Weight of that Curse we now lie under; and which was the Loss, of what Man, with It, primarily enjoy'd. They say further, that, They wish It were in, earnest Expectation, and waited with joyful reviving Hope, for a Deliverance from It, by a Restoration, and Instating; which shou'd be, when the Lord of Life shou'd be again reveal'd. Intimating, nay, expressly testifying, that, the same Spirit, of which they themselves said they had the first Fruits only, and Earnests of that Inheritance incorruptible, (mention'd by St. Peter) shou'd be so universally vouchsafed, and pour'd forth; that, That Day of the Lord, and Times of refreshing from his Presence, shou'd be no less than the Restitution of all Things, as at the Beginning; and, as, afterwards, it is promis'd in the Visions to St. John, There shall be no more Curse.

Thus, was Jesus, the Resurrection, and the Life, the Life, and the Light of Men; not only foretold, by All the holy Prophets since the World began, but by his Apostles, also, in like Manner attested to, and fore-evidenc'd, shou'd be a Saviour, a Redeemer, to the Ends of the Earth unrestrainedly, a Restorer of Paths to dwell in: So that, the Earth It self also, being reliev'd of its Barrenness, and becoming again as the Garden of God, shou'd joyn in praising God with rejoycing.

Thus, also is He call'd the Desire of all Nations. Thus, is He set forth as the Prophet that shou'd come, and become a powerful Deliverer of his Israel, out of all Captivity, into a Canaan of Rest, as Moses, and Joshua; of his embrall'd Sion, out of Egyptian-like Bondage to sin, Satan, and the Curse of both, into an everlasting Jubilee, into the glorious Liberty of the Sons of God, when they shou'd be made manifest.

A Priest for ever, after the Order of Melchizedeck, and anointing the Heads of Jew and Gentile, keeping them in one Fold, as one Flock, by Him the great Shepherd; at that Time when the Earth shall enjoy her Sabbaths:

And

And thus, is He a Prince of the Kings of the Earth, entering into his Glory, ruling over all his Enemies, as David; even, upon the Throne of David, as Solomon, the peaceable, flourishing Prince.

What but These, were the glad Tidings, and constantly renew'd Themes, of consoling, and firmly establishing the Apostles, when under their Sufferings? That, when the Kingdom of the Messiah, which they look'd for as at Hand, shou'd take Place, when it shou'd be restor'd to Israel; (which their Lord commanded them to pray for the hastning of; and, in which the Will of God shou'd be done on Earth as It is in Heaven:) they, pursuant to their Lord's Promise, shou'd sit upon Thrones, judging his People Israel! And, in many and various Terms, They, in almost all their Epistles to each other, express, and remind their Hope, and Reward distinguishedly to be made Them, in that Day of Redemption; when the Antitype of David shou'd be exalted, as a Prince, and a Saviour, on Earth, and, diffusing new Joys to the very Ends of that peculiarly blessed State, of the new Heavens, and new Earth.

For, observe, none of the Prophets ever took their Farewel, without sounding forth the Praises of that Day; which shou'd, in the Messiah's Royalty, spring as from the Womb of that Morning, and Day-dawn, which shou'd be attended with the Light of Seven Days. They, indeed, discover'd that Day of the Lord everlasting, when He shou'd ransom his Captive Israel; But, drew, in their usual way, a Vail over the express, and most expressive Glories of his Zion. Yet, as the Approaches thereof grew nearer still in the Time of our Lord's Fore-runner, and in the Time of his Appearance in his Humiliation, of his Apostle's Ministry, and the Revelations, or emblematic Visions to his beloved Disciple: So, in Degree, this same Scene of Glory, is more and more conspicuously adorn'd, with those diviner Beauties of the new Jerusalem: Such, as will gratefully draw forth all the celestializ'd Powers of Affection lodg'd in the Heart; by its incessant Pantings after It; 'till, by nearer Steps still, at length, the blessed Hope thereof, in every faithful Believer of their Lord, be chang'd into Vision.

This was what was, first, typically shadow'd out, and afterwards describ'd, as Kingly Power, and an Earthly Reign barely; and which the Jews were cogently led to trace, and expect;

THE PREFACE.

iDvvi

expect in this Messiah; But was, by a clearer additional
Ray of this Light of Mercy, formerly displayed to be the
Rule of their Scepter of Righteousness; which, after He
had subdued all spiritual opposing Powers of Darkness, and
wicked Men, should be (such as, at the main Import of it)
may'd in that Throne, which should be a Tabernacle, and
Temple of the Holy Ghost, and thus whereby God him-
self should dwell; which is to be glorified in all
the World. The Twelve Singer of Israel, his Type, sang, and
thats Things very loudly, and staid upon the Creation,
animate, and inanimate also; in joy with many a Praise to
this great Deliverer. And Enos, (translated) who was
a Type of that Change; look'd upon; and for that his
Canaan; which Abraham saw also afar off; and rejoic'd
in, with all the holy Prophets, since the World began. So
But after all, the Apostles themselves, still, saw, but in
part, and cou'd prophecy, of this exceeding Weight of
Glory; but in part. And the beloved Disciple had but
a Pile of Sight, to what the Glories of that Day, when pre-
sent, will surely yield; and He prepares, again, the Way of
the Lord, as the ushering, Imitations of the Spouse; as who
should say, Come Lord Jesus, come quickly.
This therefore, did still exert the same Prayer, for the
Enjoyment of that blessed Hope, which our Lord taught, as
a Kingdom, his Disciples to pray for, with singing Ex-
pectation; even, to give the Father no Rest, till He made
Jerusalem the Praise of the whole Earth, and to take
it by sacred Violence. For that, the Violent only shou'd
take it. But, as the Beauties of this Day, are celebrated, and set
forth with this captivating Lustre, so every faithful Expo-
sant, on the one Hand; so, are the Astonishment, and Hor-
ror, and desolating Judgments, so proceed from the same
Brightness of this Lord's Coming, conquering and to
conquer all those, that will not that He shou'd reign
over them. The very Breath of his Mouth, is to slay
them, as He rides on in his prosperous March; and his Sword
is also to be girt on his Thigh, wherewith He will slay
Kings, in this warful Day. For, as a Lion of the Tribe
of Judah, He roars from Sion, and is to roar; and de-
vour as once, and strike thro' with his fiery Look; for
He is, tho' a Lamb, describ'd, the Wrath of the Lamb.
And

And, thus, is he to be found laying the Axe to the Root of the Tree, and thoroughly purging his Floor, burning up the Chaff, when he preserves the Wheat in his Garner, separating the Tares therefrom, His Sheep from the Goats. And, in his own Arm to do, so bringing Salvation to his Chosen. And, when he is come with Power, and great Glory, to bless Man, that he hath made for Himself, and to introduce His Kingdom on the Earth, which is now His Food-stall; He is to prepare the Way before Him by striking off His Enemies his Footstool. And, He is to gather in His own Church, that, on that Day, many should come from the East, and from the West, from the North, and from the South; and should sit down with Abraham, Isaac, and Jacob; and all the faithful Lookers for this City of Foundation, in this Kingdom; this new Heaven and Earth, this first Resurrection; and they, the Children of the Kingdom, should see themselves shut out, and not have any part therein. If these Things are so, if the spiritual Blessings in heavenly Places were the Hope of all holy Men dying in the Lord, in the Faith of Jesus, and if they are written for our Learning, then are we also to have a lively Faith therein. And they had the blessed first-Fruits of the renewing Spirit of the Lord of Life; if the Holy Ghost in the Apostles testifying these Things, did not then crown them with the full Glories of them; but only gave them to see in Part what they should best when Christ who was their Life should thus appear; so that they rested only in an Hope in Him, and all they that profess Faith in Jesus, and who believe the holy Scriptures, (without the vain Philosophy of Men vainly flattering them) in their untainted and genuine Authority thro' the Patience, and Comfort therein, in Precept, and Example illustrated, to have the like Hope, that same Hope in Christ, who is called the Hope of Glory. Because, that which has been all along a Testimony for Jesus, the Lord of the Resurrection and the Life, cannot be disannul'd by any Thing but the full Completion of the Subject of that Testimony. And, as at that time, so now, And, the first Love, and Faith thereof must be inviolably kept as precious and sure; and still be enjoy'd in hopeful waiting, Expectation, and prayers that this Kingdom may come. Because, Christians want now, be in any Presence supposed Possessors, and in Fruition of that Blessedness,

more

But, this Day of Slumber, wherein, among Christian Professors (and so foretold) Scoffers do arise, and persecute that once, blessed Hope, and everlasting Glory of the Gospel; this is a fulfilling the Scripture (that saith) *And, that for all Righteousness also to be fulfilled*; Was not there to become necessary, that, a Cry should be made from *Heaven*, in that Midnight of Apostacy foretold; sealing up the Eyes, Ears, and Hearts, of all the Virgin Church, in a deep Slumber, hopeless Unpreparedness, for the Subject of that Cry?

For, that Cry was a Warning given, that, that Lord of theirs who went into a far Country, (to receive a Kingdom, was then coming, as a Bridegroom, to solemnize the long-sought for Nuptials, between Him and his betrothed Bride; Her that had been long forsaken, and who, as chaste, and faithful in her first Love, had waited for Him with longing Patience; often crying out, Come Lord Jesus, come quickly; but never saying in her Heart, with the Unbelievers, and Fearful, and Abominable, my Lord delays his Coming.

And, when they attended their returning Bridegroom, to the celebrating of his Espousals to his Zion Church; they only tasted of the Banquet of that Lord; they only were counted worthy to Supper with Him, and to drink of that Wine with Him, in His Kingdom. The Door was shut against they, who, (being) many of patient waiting, for his Approach; because of his seeming Delay, were left, in that which Her commands, and were of them who said, in their Hearts, My Lord delays his Coming. Seeing then, all the Virgins, even, the Wise, slumbered and slept; and seeing that All must sleep on, unless waken'd by a Cry; made to wake them, surely none but the Foolish, which desire to sleep on, would find Fault with that Cry, which call'd them to enjoy awaken'd Sensations of their Lords Joy. And, if all This was, in boundless Mercy, forewarn'd, and so, and that because they might be prepar'd, by the Cry of Watchfulness, for the being anointed with that of Gladness; surely, they that know the joyful, and certain Sound to Battle, the Voice of the true Shepherd, will be of those who trim'd their Lamps, to meet the Bridegroom.

And, if there is so great a View, given to Christians, and so necessary a Duty enjoyn'd, to look, pray, prepare for, and expect such a notable Day of the Lord, and Heir of all

The PREFACE.

XX

all Things; when his Enemies shall lick the Dust, and be swept away, and, when the Earth shall be covered with the Knowledge of the Lord, the Prince of the Kings of the Earth, as the Waters cover the Sea; nay, wherein there shall be new Heavens and new Earth, wherein shall dwell everlasting Righteousness, as it is in Heaven: What but the fulfilling of that despis'd Text in Joel, of pouring forth his Spirit on all Flesh can do This?

And, if the Lord alone shall be exalted in that Day, and, the Zeal of the Lord of Hosts alone shall perform this Oath, to David, and the Son of David, to establish his Throne for ever, with Judgment and Righteousness: Then, where are the Axes and Hammers, to prepare that Temple of the Lord, whereof the Lamb himself shall be the Light, and not the then-extinguish'd Sun, Moon, and Stars; which, before their Fall, arrogated Divine Ascription to their own Light?

Nay more, if there be no Temple, other than the Lord God Almighty, and the Lamb, in that great City, the holy Jerusalem, descending out of Heaven, from God, to Man: Then, let the Believers of Scripture Testimony boldly declare and say, that, the alone Spirit of Prophecy, of that Lord the Prophet, as well as Priest, and King, is the Testimony of Jesus; and that, not only the Trumpet, for proclaiming his Entrance into his heavenly Throne, on Earth; but also, that his alone powerful Spirit, is there to be the mighty God, the everlasting Father, the Prince of Peace; and, the only Blessor of that Zion-State, wherein the Souls of his People shall be his Dwelling-place; and also to be the Water of that River that encircles his Throne, and which shall refresh from his Presence, and make glad their Hearts, for ever.

None other Testimony was it than that of his Spirit, which perfected his Praises, by anticipating Hosannahs, thro' Babels; when He was proclaim'd with kingly Shouting, (thro' the eclipsing Vail of seemingly degrading, and unkingly Equipage) in his going up to Jerusalem, as a Prophet, and Priest, rather than to shew forth his Royalty, as King, riding prosperously. And St. John saith, Blessed is he that readeth, and they that hear the Words of this Prophecy, and keep these Things, which are written therein.

Now,

Now, that all these good Things of good (as they be call'd) are not set forth, in God's irrevocable Word, and Oath, as the Joy that was set before the Captain of our Salvation, and the peculiar Privileges of his true Followers; 'twill be as difficult to advance, as to say, that, the Scriptures are not to be our Rule; or that, a Spirit declaring, and reviving These Things, that relate to the greatest Honour of our Lord, and Good of Men, is, by the Rule of God's Word, an evil Spirit.

I would therefore ask of such a few serious Resolves, to what follows. What Hero's for the Faith once deliver'd to the Saints, are those, that, will stop the Mouths of all that like the noble Bereans, first search the Scriptures, and then try the Spirit, now speaking these Truths, and unfolding them, as in the following Warnings It doth?

What but their Harmony and Agreement therewith, can stamp them with Divine Authority? And, what but their consonancy to, and unravelling of what is therein designated, can deform them with the black Ignominy of being the Transformations of Beelzebub?

Can be, will they dare to say, be very God, because he can appear with the Deceivableness of Unrighteousness, sitting, with Antichristian Pourtrature, as God, ruling in the Hearts of the Children of Disobedience, and in those of Hypocrites?

Or, can be, in Person, and Majesty, and Name, and Glory, and Offices, of Father, Son, and Holy Spirit, preach up the pure, incontestable Precepts of the Gospel, out of the Mouths of Children, and the sincere-hearted before God?

Can be inflame their Souls with peace, that passeth all understanding of them that have it, and with Love to God, from a Principle of awful Fear, and with Joy unspeakable?

Is all this, and That, and the other, and all the gracious Unctions, and Manifestations of the Holy Ghost, in its own Gifts, and Graces, as set forth in Scripture, the building up of Satan's Kingdom, or, that of our Lord's, Jesus Christ?

Is Light and Darkness reconcilable, or, God and Satan compatible, among Christians? who are not to be govern'd by Precepts and Traditionary Conclusions of Men, or human Discernment in Spirituals, but by the Law and the Testimony.

Where is the Jealousy of God, for his own Regalia, and indelible Characters He has given of Himself, as God; and,

his sealed Goodness, defin'd, as Father, is His, but in His Word, which He has made as a signal to know Him by, and an inflexible Rule, and Ground of assured Comfort, and Favour from Him, for Man to measure himself, and his real Good by also.

Who were Votaries of and to God, and his Christ; the contemned Scribes and Pharisees, who cry'd out Scripture and Tradition, and yet confin'd the former under the close Restraints of the latter? Or, they who wholly sought Wisdom of God; whom yet they term'd ignorant, not knowing the Law, accursed, and, born in Sin?

They who numbred the very Letters, and would not lose one, by that very Means which they used to preserve the Word of God preserving their Traditions also, made the Word of God of no Force, by their own Word: Because, theirs was the Rule to God, and not his Word of any Weight, in determining touching their Schemes.

Now then, he that falls in the Way, by his own Neglect and perverse Stubbornness, is not only condemn'd by God as unwise, but by his own Heart also: As he who, being to go a long and perilous Journey, wilfully prefers his own Taper in the Night (as a better Means to find his Way, and preserve himself from Injury) before the Sun at Noon-day; altho' That is created and afforded by God for that very Purpose, of working, and walking while it lasts; that so Men may not stumble, as when the Night cometh, wherein none can see to work, or to walk safely; because their Bodies are, then, full of Darkness.

This, too commonly, is that Way which induces those Clouds over the Work of God; which His own Light it self can't persuade to give Way, that so his own Glory may shine forth: Nor, is it in the Power of the Sun it self to communicate its Heat, or Light, while they interpose.

'Tis therefore from hence plain (if we must be forc'd to urge, and prove these Things;) that, Scripture is superior to all other Rules: and that, so far, as wholly to cancel them; and after all the Bustle, to discern alone, that is without them at all, faithfully, and for God.

For, if Men will say, Can any good Thing come out of Nazareth, or, Galilee? He is a Glutton, and Wine bibber, a Friend of Publicans and Sinners. He hath a Devil, why hear ye Him? He casteth out Devils by Bel-

Belzebub, the Prince of Devils. Search, and see, for out of Galilee arises no Prophet. Why do thy Disciples pluck the Ears of Corn on the Sabbath Day? Why do they eat with unwashen Hands? If this Man were of God, he would not have heal'd on the Sabbath Day. This Sect is every where spoken against. This Deceiver said, &c. If these, and Ten Thousand more of this Make, were publish'd aloud by an Herald, over all the World, either against our Lord, or his Truth, the holy Scriptures, or his Spirit; not only the Almighty would sit in the Heavens and laugh them to Scorn, but All that even would come to the Help of the Lord, would, with the holy Apostles, rejoice in God exceedingly, that He had broken their Bands, made weak the Mighty in their own Strength, and confounded the conceited Wisdom of those Wise, by the Wisdom of the very Foolishness of God.

Thus, The Treachery of Man's Heart, its Deceitfulness above all things; while it compliments its Maker, in Words; may easily be discern'd to deceitfully undo, by a serpentine treachery of itself, every Fox of its outward and specious Worship to God; and to deal with Him that knows the Reins and Heart, as with his Fellow. This, is so plain, that, not one Instance of all those pretended Devotees to God, with their Lips; and All they who, by fighting against Him, thought they did Him good Service: Not one of them that so flatter'd the Almighty, and delighted to know his Ways (as the Prophet describes them) and who taught his Fear by the Commandments of Men; but were Enemies to God: Tho' drawing nigh with their Lips, yet, their Hearts were so far from Him, as that they perish'd for lack of That Knowledge, which they could never possibly gain, 'till they lost themselves.

But if God speaks, nothing is an Excuse to not hear, and obey the Word of the Lord; for He never spoke in vain; no; not then when all that He said was rejected, and his Messengers slain.

Therefore, tho' it is a Duty to hear what his Spirit saith, in order to observe, and do; yet, God's Attributes are equally glorify'd, and his Mercy, and Justice the same, always: And, that which was not a Saviour of Life unto Life, was a Saviour of Death unto Death.

THE PREFACE.

xxv

Man cannot, with any Certainty, advise, in the Things of God; and therefore, shou'd first seek to know of God, the Things concerning Himself; because else he stands up in judging God, and strives with his Maker, in his own Knowledge, and Strength. And This is walking in the Counsel of the Ungodly, standing in the Way of Sinners, and, sitting in the Seat of the Scornful.

Who could have believ'd, that, Christians shou'd have been so luke-warm, shou'd need so much Compunction, as to be again taught the first Principles of the Oracles of God, before they can so far go back, and unlearn themselves, as to not do their own Works, nor speak their own Words, nor think their own Thoughts? But, who has been a greater Enemy to himself, than Man, always, but especially in the Things of God!

'Twere running into the epidemic Error of all Ages, to urge any Systems, whereby to discern God, from the Devil, besides what is diffigur'd, already, in the Oracles deliver'd by God Himself: And, there, we find, in divers Ways, and Manners, He spake to Mankind. So that, if I demand Signs and Wonders, This was always Evil. And, the Apostles when they would have our Lord (in Elijah's Spirit) call for Fire from Heaven, He reprov'd them, by saying, Ye know not what manner of Spirit ye are of. Thus, many of the Prophets we do not find wrought any Miracles at all; nor did even John the Baptist, of whom our Lord testified, that, among them that are Born of Women, there had not arose a greater. How, therefore, would they have blinded themselves, who shou'd have said, they would Believe if Miracles were wrought, but not without, or before?

And, as to those Signs, or active Imitation of Things, recorded of Isaiah, Jeremiah, Ezekiel, and many others, of the Old Testament, and Agabus, and others of the New, immediately sent of God; how did they, in themselves, shew forth any rational Ground, for the inducing a Perswasion, that, the Spirit of God should do thus, and thus? And, there is no End to recount the Peculiarities extant of the Spirit of God, in all, or most, that were immediately acted upon, by its operative Influences: Very rarely, by any Means, reconcilable to humane Conclusions, of being transacted by the Spirit of the greatest Wisdom, most awful Celebration of the divine Will, and tenderest Regard to that Decency, which is worthy of that Name, in the Account of God Himself.

And they who forbear to see, or hear, when the Incomprehensible shews forth his deep Ways of working, for this Reason, because they are incomprehensible as Himself; while yet they say, in Words, that He, and His Ways, are altogether such; such stand self-condemn'd, evidently, when they, notwithstanding, preclude Him, and his Ways, at all: And by that fair out-side Concession, of his Incomprehensibility, are they discover'd to argue most deceitfully for God.

And, whether the Scripture Instances of this Kind, are read, or consider'd, or no, 'twill be found, that, Scripture is an entire Precedent; and never so beautiful, as when those many most seemingly Indecencies, or Incoherencies, as to humane Wisdom, are so interwoven, as they are there, with the other more apparent Excellencies, with which they are connected. So that, 'tis as impossible to make a Choice, Separation, or Preference, in any, or, (as it is said, in the Apocalyps) to take away, from the Words of the Book, as it will be, for Man, to add unto the Things, as a greater Excellency.

For, 'tis first crying out, God is not here, that can be any Pretence to loath, what comes under the Claim of being from his own Spirit; and what, upon the Patience of scriptural Trial, might, at least, call for, Come and See: As in the Case of sincere Nathaniel; and which was Philip's Answer to his Question, Can any good Thing come out of Nazareth?

And, indeed, all the Manifestations of the Spirit of Holiness, and Truth, and Wisdom, have been blended with such concurring Trials of Faith; that, never could any One have ever given due Heed thereto, without large Endowments of humble Search; and Persuasion, that, (notwithstanding the outward, and superficial Appearances of Things) God might, all the while, be wiser than themselves.

*For, as for they who cry'd, with mocking Assurance, Search and see, for out of Galilee arises no Prophet; they could not be drawn by all the Cords of Man, or of God Himself, once to hearken. If they did hear, what the Lord Himself said, who spake as never Man spoke, they heard at such a Distance from that Degree of Humility, which requir'd to hear and digest, before they despis'd; that, to such St. John the Baptist said, Who hath warn'd YOU to flee from the Wrath to come? And if they were so Righteous, that, they could not be taught by the Wisdom of God, tho' in a
Mystery;*

The PREFACE. xxvii

Mystery; if they were so whole, in a conceited Righteousness of their own sounding, and applying, that, it would be no Pity to waste royal Ointment upon them: They might come, and go away, again, as empty of the good Things of God, as they were full of their own.

For, if God does nothing in vain, how should He speak to Them? For that, if They should have any other Wisdom, (if such a Thing might be) It could never be superior to what they had before-hand, before our Lord spoke; because, That, they resolv'd, at first, should govern all other Wisdom.

These, could never be meant by the Poor, who had the Gospel preach'd to them, nor those Sinners, and Sick, that needed a Physician; such as the Spirit, always, was. For, He never came to such to let their old Foundation stand, but to rear up one of his own, and to remove the very Cause; as He, as a Physician, saw meet. This, was the Work of the Spirit, always, and will be, whilst He is the same Spirit, whilst He is the same Yesterday, to Day, and for ever.

And if, because of This, this not healing the Whole in their own Sight, nor preaching smooth Things, to those whose Wounds must be search'd; be a sure Test, that, that Physician is not God, or that, God is not that Physician, but the Destroyer; then, must there be another Charter, forg'd only in the old Heavens of Man's own acquir'd Knowledge, and Holiness; and the Scriptures no more look'd into, as the Description of the new Heavens, of God's creating, and that new Earth of his, in Man, wherein shall only dwell everlasting Righteousness, Wisdom, Goodness, and Truth.

Let therefore, that Safe-guard be had, that, the Scriptures of God be not impeached by any Spirit that comes in His Name, before It be honour'd as God; but yet, let not, for this Purpose that It may be concluded an evil Agent, the Scriptures suffer Loss, in any Manifestations of God to Men; or, any Spirit that bears those Marks, there found, be accounted of the Evil One.

For, this is an equal Evil, in the Extream: And, the Zeal of those who take up the very Weapons of them that in all Ages rejected the Word of the Lord, as diabolical, or otherwise; cannot be that which is according to the Knowledge, and Acknowledgment of the Truths of God, therein, already, as Examples, reveal'd: But, this will be a striking, rashly, at the Root of all Revelation.

Now tho' common, 'tis very foreign, and also a wilful Mistake, to urge, that, the saying thus much, is, a tacite Implication, that, this Spirit, or any other, is to be the Rule to measure Scripture by; and so, what This, or any other Spirit, shall show forth (that shall be never so contrary to Scripture) coming to nought, the Scriptures must, of Consequence, become of no more Excellency, or Authority, than That which was a Pretence only, and a false Spirit. For, This, is denying what is affirm'd, that, Scripture only shall be the Rule, and that, by That Testimony alone It, the Spirit, should be approv'd of, or, disapprov'd. And, This is no more than to say, plainly, that, if there be any Thing that has the Pretence to the very Excellency of the royal Standard, let It be compar'd with that Standard, and so be current, or not, by that Standard. Now, if It agrees not with the Standard, 'tis condemn'd; and therefore, the Standard can't be measur'd by That which It condemns, as Counterfeit. Of the same Weight with This, is the Standard of the Sanctuary: It must, and will bear Authority, of Itself, and approve, or cast away, as Dross, and cannot suffer by that Dross It casts away.

No: the Fallacy indeed, all the while, is no other than This; they who arrogantly say, in their Hearts at least, God will not, nor can, any more speak, by his Spirit immediately, or, (what is all one) cannot in this Manner; to make it more plausible, they then say boldly, This Spirit, or any Spirit that shall appear, is condemn'd by Scripture already: And from these false Premises, conclude, ergo, &c. therefore, they who say, that, any Thing of this Like is to be found in the Scriptures, won't be rul'd by Scripture, which says, This is False, but, by calling this Falshood, Truth, set This up against Scripture.

Now, this is nothing but calling their Notions, Scripture it self: And then, tho' the Scripture shou'd never so plainly approve, they'll condemn, at one Rate or another; because, they won't be perswaded Scripture itself can go against their receiv'd Notions. But, if It does, then, they reject that royal Standard, and That which is approv'd of, by It.

This, is That hiding deep their Counsel, as in Isa. 29. and that very Pharisaical Leaven, which, under Pretence of honouring God, impeaches God Himself, if He comes not in their Way; and who stone the Messengers, and All that will believe, that, 'tis possible for Scripture to send, any Spirit; that is, that any Spirit can, a gain come with the same Lineaments that therein are ascrib'd to the holy Spirit. This, is taking their own Notions

for

for granted, and conclusive Rules; and is that smooth Pretext, which authoriz'd, in their Father's Account, the Killing, and Crucifying the Servants, and the Son also. Therefore, must this Beam, of making their Traditions of more Force, than the Scriptures, or, being the Square to define Scripture by, be first remov'd, e'er they can see to pull out that Mote of establishing, and only avowing the Scriptures for the Rule of Rectitude, and the so measuring all Things, by them, as to call nothing Common or Unclean, Good, or Evil, but what is, therein, so determin'd. And then, to hold fast That which is, therein, of good Report in God's Account, is, and will be a Duty, (tho' all Men should hate It) and the only possible Way, to render unto God his own Honour.

For, All that allow it may be possible, for God to speak by his Spirit again, as well as that false Spirits shall come, must allow, equally, that, then, when He shall so speak, it is of bounden Duty to hearken, as it ever was, in any of his Revelations; and that what God at one Time speaks, is of the same Authority, and requires the same Reverence, as what He at other Times spoke. This, is true, where He (from Scripture Testimony) is found so and so revealing Himself: But, 'tis only the utmost Sleight of those, who believe He can no more speak, that will, from hence conclude, that, to believe what only Scripture enjoyns, is, to believe every Spirit, or, contrary to Scripture, to believe that very Spirit which is, therein, determin'd an Evil One.

But, few were ever found fighting against God, and opposing his Ways, but under a sheltering Pretext of doing Him Honour: And, a Reserve in their own Hearts, was never so subtly and tenderly preserv'd, as when, in Words, and with their Lips, they drew nearer, still, unto God. Paul, before Conversion, was a Pharisee, as to his Conversation touching the Law, blameless; or a strict Professor, and invested with that Degree of Holiness (in his own Eyes) which he must lose if he did not Blaspheme, or Persecute, or, at least, disregard that which would surely strip him naked of It, if he should have gave heed thereto. Therefore, first, concluding God, by his own only Measures of serving Him, under this Cloak of Zeal for God, that is, for himself; he then, stem in his Face, to reserve his own Wisdom, and Righteousness. And, when he afterwards, notwithstanding his former Assurance, justify'd God, by condemning himself, he cries out, to the Fraternity of Self,

Self-righteous, After that Way which you call Heresy, so Worship I the God of my Fathers.

'Tis but too plain, that, the Church of Christ, so call'd, have wrapt up themselves in That, which they prefer to the Covering of that Spirit, which first instructed, and comforted That Church. 'Tis too evident, that, they not only acquiesce under the Loss of that Instructor, and Comforter, and only Leader into all Truth, but, that, they rejoyce in the Absence of It; and, too much like the Parable of the Husbandmen, say, This is the Heir, come, let us kill Him, that the Inheritance may be ours.

For, what less than This, does their establish'd Schemes, of inverting the whole Oeconomy of that Spirit, mean? Let what Spirit soever be sent, and, if It can, speak from God's own Mouth, they have pass'd, before-hand, This, for a standing Law, and a Statute in Israel, for ever, that (it is so impossible God should, by his Spirit, again speak) that, what is so spoken, is, of Course, Delusion. That is, tho' It be the Breath of God Himself, the Inspiration of the Almighty, (for, thus much the hateful Word Enthusiasm means) yet, what was, then, when the Spirit was with the Church, immediately speaking, call'd by That Name, is now indeed call'd by the same Name, and yet must now, always, mean Diabolical Possession.

But, where a Spirit comes, in the Authority of the Holy One, even, according to Scripture Evidence, where It gives forth no Errors; where It confesses Christ come in the Flesh; where It teaches Salvation to be had only by Faith in Christ crucify'd; where It exalts Him in all His Offices, of Prophet, Priest, and King, and that higher than is taught by the ordinary Ministry; where It proposes Him an Example for All to imitate, to obey all His Commands, and to live up to the pure Precepts of the Gospel: And lastly, where It threatens, with eternal Condemnation, All such as live after the Flesh; in this Case, shall Man be obey'd, rather than God? or, shall God be true, and every Man a Liar?

That, the following Warnings, spoken by this Spirit, do but monitor, and agree with the holy Scriptures, in all Things; and therefore can neither have, nor need, consequently, any other Law or Testimony; they that make That their only Rule, in proving all Things, will be most able to judge, for themselves. As our Lord said, Search the Scriptures, for in them ye think ye have eternal Life; and they are they that testify of me.

And they, surely, that in Sincerity, and a Child-like Disposition, to This, and they only, may hope to be so taught of God, who is the only Giver of Wisdom, as to have, also, his own blessed Spirit witnessing his Truth, Holiness, and Goodness, unto their Spirit, by the Seals of his own Finger, on their Hearts.

And, whoever reads these Things with that Frame of Mind which the Eunuch had, to whom Philip was sent, as in the Acts; will find, that, the Subject is none other than what has been the Faith, Hope, Expectation, and Matter of Prayer, and constant Praise, of all the Simeons and People of God, in all Ages, who saw the Day afar off, as near, by Faith, and were glad: viz. The Times of refreshing from the Presence of the Lord, the Times of the Restitution of all Things, which God hath spoken by the Mouth of all his holy Prophets, since the World began.

THE

The Orders, or Directions of the Eternal Spirit, to Guy Nutt, Thomas Dutton, John Glover; and to Samuel Noble, (as Writer) relating to their Mission, &c.

J. Glover, *Tuesday February, 2, 1709.*

MY Children, you shall shortly see the visible Effects of this Voice, in this City, and the Parts adjacent; nay, and in other Parts of this Kingdom also. My Word shall run, and be glorified. My Power shall be seen, and felt, by the Inhabitants of this Land. My Glory shall be display'd, throughout this whole Island of *Great Britain*: My Voice shall sound, in every Part and Corner thereof. My Word shall be declared, to those who call themselves the Church of *Scotland*. They shall know, that, my Word can be more purely preach'd, than It is amongst them, at this Time. They shall know, that, I esteem *Episcopacy*, and *Presbytery*, much alike; and that, it is not by such Differences, that, I will distinguish my People, in the Day of my righteous Judgment. They shall know, that, Religion lies not in the bare empty Name, of *Presbyterian*, or *Independant*, or *Baptist*, or *Quaker*; or, in any other Name, or Denomination, by which *Christians* are distinguished, and denominated, one by the other,

My Children, ye have, or ought to have learned better Things, than to distinguish your selves by any Name, or Denomination, but that of *Christians*, and *Followers of the Lord Jesus*; your Head, your Captain, your Leader, your King; who is, or ought to be your Pattern, in all Things.

The same Day by J. Glover.

Thou shalt go. (*Being accompanied with long, and appropriate Signs of the Place.*)

J. Glover.

The Orders, or Directions, &c.

J. Glover, Friday February 5.

My Children, I have often warned you, to prepare your selves for Trials, which ye have, in some Measure, met withal; but, now I am going to try you, in another Nature and Kind, from what ye have formerly met withal. I will try you thoroughly, before I confer those Powers I have promised unto you. You must first see, whether Others will receive This Message, upon the like Evidence which I have already given, before I will exert my Power, in a more extraordinary Way. You must see, whether my Word will be received by those, which call themselves, the most Reformed Church, in Europe, before I put Power into your Hands, of Wounding, and Healing; before I give you Power to bless, and curse, in my Name. Thou, my Child, by whom I speak, shalt most assuredly warn those People, of whom I have given Thee Intimation. Thou shalt go, when it is my Pleasure, to send Thee. Thou shalt have a Companion like unto thy self, inspired with my Holy Spirit. Thou shalt have no Need to fear the Wrath and Malice of That People. Thou shalt have my Protection. My Power shall be thy Guard, against either the Malice of Men, or Devils. Thy Strength, is, the Lord of Hosts. Thy Refuge, is, the Rock of Ages; Underneath is the everlasting Arms. Therefore, put thy whole Trust and Confidence in me, thy God; who will be with Thee, so long as Thou keepest close to me, in the Way of thy Duty.

My Children, I will not leave you comfortless: My Presence, shall be your Support, and Comfort: my gracious Visits, shall be vouchsafed to your Souls: I will embrace you within my Arms; and thereby you shall be kept safe and secure, against all the Attempts of your Adversaries.

J. Glover, Saturday February 6.

My Child, fear not to do what I shall command Thee, at this Time. It is Thee, my Servant Dutton, to whom I speak, at this Time. Therefore, be Thou obedient, to what I shall enjoin upon Thee, by the Mouth of thy Brother, now before Thee. Thou art called, and chosen to be an Instrument in my Hand, to carry my Word, to those that know not.

Thou

The Orders, or Directions, &c.

Thou art called, and chosen by me, to carry my Word also, to those, which, tho' they make a Profession, of my Name, yet, know me not; as They ought to do. Thou shalt therefore go with him, by whom I now speak unto Thee, into those Parts where- of I have given him some Intimation: Thou shalt be his Companion, and Fellow- Traveller, in that Work to which I have called Thee, and Him. Thou shalt go with him, in This Journey; and, my Presence shall protect, and keep Thee from all Evil: My Power shall uphold Thee, so as that Evil shall not over- take Thee, to thy Hurt. Thy Refuge, is, the *Lord of Hosts*: Thy Strength, is, the Foundation of all Strength. Therefore, trust Thou in me, at all Times, and *I will never leave Thee, nor forsake Thee*. My Child, I embrace Thee between my Arms: Therefore, fear not the Opposition Thou may'st meet with, in this Place, whereto I am about to send Thee.

Guy Nutt, *Sunday, February 7.*

Lord, must this Lot fall upon me? O Lord, how shall I bear This? Must I go with my *Brother*?

Do Thou prepare for the like Exercises. To leave Father, and Mother, Wife, and Children, and All for thy Name's Sake, must we? Lord, hast Thou brought It to This? Lord, must we part with our near, and dear Relations, whom our Souls love? O Lord, if Thou wilt be with us, in the parting, we shall be satisfy'd and contented: We are willing, and resign'd to be at thy Heavenly Will, and Disposal. Lord, if Thou wilt but give us Power, and Strength, we will go forth, in thy Name: We will not fear to go forth, in the Message, Thou shalt send us in. Thou canst turn our Mourning into Joy: Thou canst replenish every sorrowful Soul. Thou canst raise up the drooping Spirits: Thou canst make the Weak, as *David*: Lord, do Thou be with us, whithersoever we go, and then we shall be satisfy'd. Let thy Cloud go before by Day, and the Pillar of Fire by Night.

Be not you afraid, nor discouraged; your Lord will go before you: He will prepare the Way. You shall be bold as Lions, tho' sent forth as Lambs, amongst Wolves and Bears. You shall stand in the Majesty of your

The Orders, or Directions, &c.

your God. Nothing shall make you afraid, nor ashamed. *Fear not, little Lambs; 'tis your Father's good Pleasure to give you a Kingdom.* Your God is now on his Way; *the Lion of the Tribe of Judah* has roared. *The Lord God has spoken, who can but prophesie?* You shall sing, and dance for Joy of Heart; when others shall howl, and weep, for Vexation of Spirit. Praises to Thee, our God, and King, for ever, and evermore.

Strong is the Lord of Hosts, that goeth before you, that leadeth his little Flock. Prepare your selves to follow Him, wheresoever He shall command you. You must leave All, *Father, and Mother, Brother, and Sister, Wife, and Children, Lands and Houses,* for your Lord's Sake, and take up his Cross also, to follow Him, to the End of the Journey; and He will be with you.

Guy Nutt, Thursday, May 12.

My Servant Noble, see that Thou obey my Words: Thou shalt accompany my Children, to that Place call'd Scotland: There must Thou serve thy God, in that Station He shall set Thee in, and that Work He shall require from Thee. Prepare thy self for this Journey; and, as Thou art resolved, in the Sincerity of thy Soul, to follow thy Lord, I will be with Thee, and with Thine, whom Thou shalt leave behind. It is the Work of thy Lord: Consult Thou not with flesh and Blood; but, be ready, and willing to obey; and the Blessing of the Lord shall be upon Thee and Thine. Know Thou, that, none that follow the Lord, do follow Him in vain; they do not serve their God for nought: Great shall be their Reward, in their Lord's Kingdom, now going to be established, in the Earth. For, now It is going to be established, and that with great Power; and great Glory shall attend this great, and glorious Work. Gird up the Loins of thy Mind. Be Thou watchful, unto Prayer.

[After this he had a Prayer: During which S. Noble mentally pray'd, that, since it was God's Will to command him from his Wife and Children, He would please, in an especial Manner, to promise his fatherly Care, and Protection of them in his Absence. After the Prayer was ended, the Spirit, thro' Guy Nutt, spoke, by Way of Answer, as follows.]

The Orders, or Directions, &c.

Trouble not thy self about thy Wife, and Children; thy God will take Care of Them. Thou must leave All behind, to follow thy Lord; they must tarry behind. What said Abraham, when he was to go to that Place, to offer up his only beloved Son Isaac? Tarry you here, said he, I must go to offer Sacrifice to the Lord my God. When He calls, Thou must obey, as Abraham, the Father of the Faithful, did; who first followed the Lord, when He call'd him from his Father's House, to go into a Land wherein He was to be a Stranger. He readily obey'd, not knowing whither he went; but, the Lord did go along with him, and appear'd to him by the Way, in a Vision; when He said, Fear not, Abraham. He gave him This Encouragement, to obey the Lord, and follow Him, when He said, Fear not, I am thy God, I am thy Shield, I am thy exceeding great Reward. Was He the God of Abraham, in his single Person only? Did not That Promise, relate to all the faithful Children of Abraham? Yes, It did. Is He their Shield? Yes, He is their Shield, to defend them in their Way and Journey; and, to reward them at the last. He is their great and exceeding Reward; which is enough to encourage Thee, with all the faithful Followers of thy Lord, to follow Him, whithersoever He shall lead them, tho' it be into strange Lands and Countries. Let This, be thine Encouragement, trust Thou in Abraham's God; who is thy God, with all the true Seed of Abraham; which Seed are the true Disciples, and Believers in Christ Jesus; who are circumcised in Heart; whose Praise is not of Men, but of God. Those are the Seed of Abraham, and, the true Israelites indeed. [Then, holding out his Hand to the Wife of the said S. Noble, he said,] my Handmaid Noble; [she then going to him, He said,] Art Thou willing to resign thy Husband up to the Lord, now He is like to call him forth? What say'st Thou? [She with Tears, said, Thy Spirit is willing, but Flesh and Blood struggle hard. Thy God will strengthen Thee to do It. For know, All must be left for thy Lord's Sake; when He call to That great Duty. But, if thy Lord remains with Thee, in his room, will not That satisfy Thee? [She said, Yes, O Lord; give me thy Presence, &c.]

The Orders, or Directions, &c.

will be a *Husband*, unto Thee; He will be a *Father* unto thy Children. He must go about his Lord's Work, and he shall be abundantly rewarded, and so shalt Thou also. Fear not, be not dismay'd, nor cast down; thy Lord will comfort thy Soul. Know, it is the best Work that he can be engaged in: Esteem it a very great Favour. What! to be a Register for his Lord, in his Kingdom! As he abides faithful, in that Station, his Lord will employ him in a higher Work. Be Thou contented, and resign him, and thy self, and thy Children, unto the Lord; and He will always take Care of you. Go Thou in Peace, and, be satisfy'd.

A. Topham, *May 12.*

My Servant *Glover*, come Thou unto me. Art Thou willing to obey me? Speak.

J. Glover. In any Thing, O Lord, which I am sure is Thine.

A. T. I know Thou art willing: But, when I command Thee forth, I will give Thee a Witness, within thy self, that shall satisfy Thee; that, it is I, the living God, that has commanded Thee. Therefore, my Child, prepare thy self; make thy self ready, to depart to that Place call'd *Scotland*. And do Thou depart to my Servant *Dutton's*, and give him Notice of This: For, I will quickly command you to depart to that Place of *Edinburgh*, and also my Servant *Nust* shall go with you. Therefore, do ye prepare your selves, for ye shall depart within this Month; and there will I make my Glory to shine forth, by you. Go Thou in Peace, my Child, and rejoice greatly, for Thou shalt receive my Spirit, in a greater Manner than Thou hast yet.

J. Lacy, *Saturday, May 21.*

When *Jerusalem* had so rejected your Lord, He told them, He would leave them, and not see them any more until they shou'd say, *Blessed is he that cometh unto us, in the Name of the Lord*. So, have I sent you; and shall continue to send, until this City, seek, invite, and receive you gladly. But, as the Earth is the Lord's, there shall not want a Place to receive you, or wherein I may hide you. Those that trust in the Lord, shall be as *Mount-Zion*, no more desolate, but,

esla-

The Orders, or Directions, &c.

established for ever. Long-suffering to others, must not be accounted, by you, Slackness, touching my Promises. Time has been given, for the most deliberate Consideration of the Opposers; and what if I add further, to them? The Example of others, more ready, with Meekness, to hear, receive, examine, and yield to my Message; This, will, still, aggravate the Guilt of This Place.

Those that have been call'd to the Journey *Northward*, go ye with Chearfulness: For, my Presence will be with you, and shine round about you.

Guy Nutt. That shall satisfy us, O Lord. Lord, we believe thy Word spoken unto us, at this Time. Will thy Glory shine round about us, poor unworthy (Dust and Ashes) of such a great Favour from Thee, our God! Shall thy Presence, go along with us? We will not then, fear, O Lord, tho' the People are mighty, and wise; tho' the Walls are high: In thy Strength, O Lord, we shall encompass them round, without Fear. For, the *Lord of Hosts* will be with us! Whom shall we, then, fear? The Work is the Lord's. Without *earthen Pitchers*, and *Rams Horns*, art Thou pleased to [do it.] Who can stand before Thee?

A. Topham. Be of good Courage, my Children; for, I the Captain of your Salvation, go before you, to prepare the Way: Therefore rejoice, and be exceeding glad. For, I declare, that, my Almighty Arm shall support you, and shall keep you from your Enemies; and I will fill your Souls with unspeakable Joy and Consolation. Therefore, do ye with Chearfulness, go about my Work; and I, as a faithful Master, will reward you. Therefore, labour ye; knowing that I will reward you greatly for your Labour. Ye know I have said, *Behold, I come quickly, and my Reward is with me, to give unto every Man, according as their Works will be.* Therefore, my Children, be encouraged. Look ye to the Rock from whence ye are hewn, and to the Hole of the Pit from whence ye are digg'd: And look ye unto me; for I am your strong Rock, and Defence. 'Tis I that will give you Strength, and Courage to face your Enemies: Therefore, let your Souls rejoice.

Guy Nutt. Who can but rejoice!

A. Topham.

The Orders, or Directions, &c.

A. Topham. And let your Hearts be exceeding glad. Let nothing discourage you, but rely ye on me; and I, your Captain, will support you. [*S. Noble having Debates in his own Mind, concerning his going; the Spirit with wonderful Influence concluded her Warning, with these Words.*] Thou my Servant Noble, do Thou obey my Word; go Thou along with my Children; for, it is I, the Almighty, that do command Thee. Therefore, be Thou ready, and willing to obey, and I will surely go along with Thee, and will protect Thee, and also the rest of my Children. Let no Fear seize thy Heart, for behold, I command Thee: Do Thou obey.

Guy Nutt, the same Day.

O Lord, my Soul does adore Thee, at this Time, for confirming thy Word by thy Servant; who does not desire ever to speak, but when Thou shalt put thy Word in my Mouth. O Lord Thou know'st the Sincerity of my Heart, before Thee; Thou shalt have the Honour, and the Glory of all: O Lord, 'tis Thee we desire to serve, and honour; No Honour to our selves. O Lord, fill Thou us with thy Holy Spirit, and Power, to go forth, in thy Name, into the World, and we shall not fear to go forth; we are willing, O Lord, and ready, to obey thy Voice. We are the unworthiest of thy Children; that Thou shou'dst confer This great Privilege upon us, to be Embassadors, and Messengers of the great Lord! Keep us us always humble before Thee O Lord. O do Thou so sanctify us throughout, in Body, Soul, and Spirit, that nothing may be seen in us, that is unlovely; that, by all our Conversation, and Deportment in our Converse, whithersoever we go, the People may be made to confess, we have *been with Jesus*, and that we are thy true Messengers indeed. O Lord, keep us, that we may never step aside; that it may be our Delight to do thy Will, and to seek thy Honour; so that, O Lord, we may win the People, by such a Carriage and Deportment, that they may have nothing to say of us that is Ill. Oh! that so heavenly and spiritually we may be made, and appear amongst all People, whithersoever Thou shalt bring us; This, is the humble Desire of our Souls. Let not the Enemy get in amongst us; But, that we may be united unto Thee,

The Orders, or Directions, &c.

Thee, and one another, in the *Bonds of Love*, that, many may be gather'd unto Thee: This, will be the Joy, and rejoicing of our Souls. We seek nothing in this World; we are concern'd for the People. O, let thy mighty Power appear amongst That People, whither we are going. Our Souls, when Thou dost visit us, rejoice to go about this glorious Work. And, O Lord, keep our near and dear Relations, whom we shall leave behind; O give them such a Faith, and a ready Mind, to give us up unto Thee, the Lord, and to rejoice that Thou dost call us forth into thy *Vinyard*, there to labour: Lord, it is Thou that must bear up their Spirits, and comfort their Souls. It will be very hard for some to part with us. Thou canst satisfy every dissatisfy'd Soul; Thou wilt take Care of them, we dare not question: Thou canst provide for them, tho' they have in no Manner laid up for the Morrow: Thou canst give them Faith to trust in Thee, our God, and their God. O Lord, be Thou near to their Souls; *That* will bear them up; an Acquaintance with Thee, as a *Father*, in Covenant, thro' Christ Jesus thy dear Son. Let none of those be Strangers unto Thee; they that know little of this Work of Regeneration: O Lord, do Thou manifest thy self to their Souls; that, they may know Thee a reconciled God unto them; who hast forgiven their Sins and Transgressions; and they may feel the Love of Christ to abound to, and in their Soul, that may unite them, that may cement them unto thy self, that they may be ready, and willing to give up All, for their *Lord*. How can they do This, except, O Lord, they find, and experience thy Love, in the Everlasting Covenant, to be *shed abroad* in their Souls, to be made thy Children indeed; to experience the Spirit of *Adoption*, by which they will be enabled to cry, *Abba, Father?* Then, they will be willing to part with any Thing that Thou dost require, at their Hands: Nothing shall be so near and dear to them, as thy Self: They will rejoice to part with their Husbands, They will rejoice at their going forth to serve the *Lord* their God. This Love, will make us All be willing, and resign'd unto thy Heavenly Will, in every Thing Thou dost require of us, and we shall rejoice in the same.

The Orders, or Directions, &c.

Guy Nutt, Saturday, May 28.

Lord, God of Abraham, Isaac, and Jacob, be Thou with us, thy Servants in this Way that we are going.

T. Atwood. I will carry you in my Arms.

Guy Nutt. Thou art the same God, still, as Thou wast to Abraham, when Thou bidst him go forth, out of his Country, and leave his Kindred; and he went forth, not knowing whether he went: He did go forth, in Obedience unto Thee; and we are willing to go forth, at thy Call and Command.

T. A. As I was with Abraham, so I will be with you.

Guy Nutt. 'Tis That that will carry us every where. Whom shall we be afraid of, having Thee for our Shield, and exceeding great Reward?

T. A. Prosperous shall you be in your Journey.

Guy Nutt. That shall encourage us, and make our Souls to rejoice, in the magnifying of thy great Name, in the Eyes of the People. It is thy Name we desire to honour, and exalt; we look not to our own Honour, nor Advantage. Lord, thou knowest we go forth in the Sincerity of our Hearts, and in the Simplicity of our Hands.

T. A. Therefore, shall you find, that, I will be All in All, unto you.

Guy Nutt. That is That, O Lord, we principally desire: All is nothing unto us, if we do not enjoy thy Favour, and thy Smiles, thy Approbation, thy Acceptation, thy Assistance, by thy mighty Power and Spirit. Lord, so arm us to go forth, like Men of War, into this Battle, and we will be faithful unto our God.

T. A. In the same shall you be victorious.

Guy Nutt. Arm us with the spiritual Armour. We will not fear the Faces of Any: For, It is the Lord's Work.

T. A. My Arm of Power, shall go with you.

Guy Nutt. That is enough.

T. A. More than Conquerors shall ye be.

Guy Nutt. Lord, what shall we render unto Thee, for such great Favours as These? That Thou shouldst appoint us, for this Service! We think it not hard, O Lord; we believe, according to thy Word, Thou wilt cause our Souls to rejoice, Thou wilt be with us, as a consoling God to our Souls; and, as a mighty, terrible

The Orders, or Directions, &c.

rible One to thy Enemies, and our Enemies. And, O Lord, be with our Brethren, and Sisters, whom we must leave behind: We cannot All go together, we must be seperated one from another, whithersoever Thou shalt please to appoint us. Quiet them, and feed them with the *Bread that comes down from Heaven*: Keep them in *Faith, and Patience*, for the *Revelation* of this great Lord and Master; who is ready to appear in great Splendor and Glory, to the Joy of all Zion's Mourners, now in Distress.

Be with our near, and dear Relations. Be Thou a *Father to the fatherless, and a Husband to the Widow*. Thou hast bid Thine to leave them All with Thee, Thou wilt take Care for all thy sincere Ones. Tho' distressed, and despised, and rejected now, of this Generation, and every Thing makes against them, and us, seemingly; yet, O Lord, doth every Thing work for the Good of thy Children: Tribulation and Distress, all works together for the Good of Thine, and thy Glory; tho' thro' Weakness, some of Thine, have not arrived to that State of Perfection, so to know it, and be sensible of it. Lord, satisfy them, in thy divine Will; help them to be content, to drink of This Cup: Thou canst make It sweet and pleasant, by thy consoling Power, and Divine Spirit. These Troubles shall not so seize them, to dwell long upon their Spirits. Thou canst do every Thing; and therefore, we make our Addresses, unto Thee. Keep us, and them, faithful unto Thee, in a perfect Resignation of our Wills, of our Bodies, of our Souls, and Spirits; and All, unto thy Divine Will, and Pleasure. All is Thine.

T. A. It is nothing but Obedience, which I require of you.

Guy Nutt. That, we are willing to give unto Thee.

T. A. Therein will I provide for you, and all those that come up in the same.

Guy Nutt. O Lord, we bless Thee, for those Promises. We are willing to do any Thing Thou shalt be pleased to enable us to do.

T. A. Nothing shall be wanting in me.

Guy Nutt.

The Orders, or Directions, &c.

Guy Nutt. Lord, we know, Thou art never wanting unto Thine; but, we had need to lie low; we are wanting always to our selves, and unto Thee. O the strangeness that is sometimes between our Souls and Thee, O Lord! and That belongs unto us. How many Things do interpose, between our God, and our poor Souls, that do keep us from Him! When shall we be delivered, from every Thing that doth cloud the *sun of Righteousness*, from shining forth gloriously, upon our Souls? Sometimes, whole Days in the Dark!

T. A. That which *does let, shall let*, 'till I am pleased to take It away: yet, shall It not so hinder, but that my Work shall be carry'd on.

Guy Nutt, Sunday, May 29, on Ship-Board, for Scotland.

You shall have my Spirit, in this my Work: It is my Work you are going about. Your Journey shall be prosperous; fear you not, neither be you dismay'd. Your God doth provide for you, in the Beginning, and will so continue, to the End. Be you faithful, and zealous for your God: Let Him be in your Thoughts, at all Times; forgetting not Day, nor Night, [Him] who doth not forget you. He is a gracious God. Did He send Any out, and did not He accomplish them for his Work? When He sent His out, without any Thing, in their Journey? When their Lord asked Them, at their Return, *lacked you any Thing?* No, no, said his Disciples, and sincere Followers: Neither shall you. Take you Encouragement: Depend on the Care of your Lord, and Master.

N. B. That many of the Faults or Imperfections, which may appear in the printed Warnings, arise from their being written in Hast, whilst they were spoken.

The Order, or Direction, &c.

My dear Sir, I have your letter of the 14th inst. and am glad to hear that you are well. I have been thinking much of late of the many things which we are called to do, and of the many things which we are called to suffer. I have been thinking much of the many things which we are called to do, and of the many things which we are called to suffer. I have been thinking much of the many things which we are called to do, and of the many things which we are called to suffer.

I have been thinking much of the many things which we are called to do, and of the many things which we are called to suffer. I have been thinking much of the many things which we are called to do, and of the many things which we are called to suffer. I have been thinking much of the many things which we are called to do, and of the many things which we are called to suffer. I have been thinking much of the many things which we are called to do, and of the many things which we are called to suffer.

I have been thinking much of the many things which we are called to do, and of the many things which we are called to suffer. I have been thinking much of the many things which we are called to do, and of the many things which we are called to suffer. I have been thinking much of the many things which we are called to do, and of the many things which we are called to suffer. I have been thinking much of the many things which we are called to do, and of the many things which we are called to suffer.

WARNINGS

OF THE

Eternal Spirit, &c.

I. T. Dutton, *Saturday, June 11. 1709. Spoken in private the Day after the Messengers came to Edinburg.*

BE ye watchful over your Words and Actions: For here, will be the like Subtilty us'd with you, that was with your Lord: They will endeavour to entangle and ensnare you. But keep you close to Me: And I will endow you with a Spirit of Wisdom, that shall baffle and confound the subtle Contrivances of the wicked.

II. T. Dutton, *Sunday, June 12. A Prayer in private.*
O great God, and gracious Father, whom I have we, save Thee, to flee unto, in all our Difficulties and Troubles? Since we are sent here, by thy Command, to make known thy Will unto this People; let a double Portion of thy holy Spirit rest upon us. Thou seest what Offences have been given; what Stumbling-Blocks have been laid in the Way. Put thy sure Word into our Mouths: So that we, our selves, may know, when it is we speak the Word of God; and when it is we utter that, which is from our own Hearts. O Lord, let no Offences of that Kind be given by any of us. But let the Power of thy Holy Spirit so over-rule us, and let us wait with that Fear and Caution, as thou requirest: So that, the pure Dictates of the Spirit of Truth, and Wisdom, may be delivered to this People. O Lord, we know not the Treachery of our own Hearts, nor the Wiles of the

Serpent: But thy Grace is sufficient for us. Do thou watch over us: And let us put our Trust in thee; and then are we safe. We beg, O God, such a Frame and Disposition of Soul, as that we may neither force, nor resist, thy Holy Spirit. O Lord, do thou illuminate our Minds with Rays of Divine Light and Truth. Let us be able to give an Answer to those, that ask us a Reason of the Faith and Hope that is in us. But, O God, do thou guard us against the Subtilty of the Adversary. And, let thy Holy Spirit confound all the Machinations of the wicked. Grant that our Eyes may look up unto the Throne of infinite Wisdom; that we may supplicate Thee for Guidance and Direction; and that, whatever we deliver, it may be in thy Fear. And Thou, O Lord, must have the Glory and the Praise. For what are we, the poor, the despised, the Contempt of the World? If we seek our own Honour, Thou wilt abase us: But, if we seek to glorify Thee, the Lord our God, then wilt Thou bring us to Honour: Thou wilt encrease the Portion of thy Holy Spirit unto us: Thou wilt endow us with great Gifts and Power: And we shall glorify thy Name. O Lord, grant unto thy Servants true Humility of Heart, and Simplicity of Soul. O Lord; let the Presence of the great Comforter be with us; consolating our Souls, and giving us Boldness to declare thy Word. Let us not fear what Man can do unto us: Let us only fear the Lord our God; and that we may do nothing that may offend Thee. Oh let the Spirit of Truth teach us, and guide us, and preserve and keep us, now and for ever.

III. Guy Nutt, the same Day.

O Lord, God of the Heaven and the Earth; it is the Duty of every Creature whom thou hast made; to seek after Thee. And to such, O Lord, wilt Thou be found: Of those that seek Thee in Sincerity and Truth. Lord, here is a little Remnant, that do seek after Thee. They are willing to be more and more acquainted with thy Divine Will, in this thy great Appearance. O Lord, there is none shall go empty away, that thus come, seeking unto Thee, in the Humility of their Souls, and in the Nothingness of their Spirit;

Spirit; that come as little Children: Without which Frame of Spirit, they cannot enter into thy Kingdom. Lord, prepare every Heart before Thee, for a right Waiting and Attendance upon Thee, the living and the true God; and satisfy every longing Soul before Thee, that really seeks after Thee, to know Thee, and to enjoy Thee. O Lord, do thou appear to the Joy, Consolation and Satisfaction of every Soul before Thee, here at this Season. 'Tis thou alone, that must inform, instruct, and give Satisfaction to the Soul. Let such an Evidence of thy Holy Spirit, be witnessed in every Soul here before Thee, at this Time. O Lord, sanctify and purify every Soul; that we may be made Temples and Habitations for Thee, the Lord, to dwell in. And fit us, and prepare us all for that Work and Service, Thou hast for us to do here in this World. O Lord, leave us not, we beseech Thee: But manifest thy self unto us in Grace, and thy rich Love and Mercy. So shall our Souls be engaged to give Thee the Honour and the Glory; to whom it doth belong, thro' Jesus Christ, our only Lord and Saviour.

IV. T. Dutton, *the same Day.*

It was a Privilege of the Church of God, among the *Jews*, that he vouchsaf'd to send his Messengers extraordinary, among them. And, you may find, that, they complained, when there was not any more a Prophet of the Lord; nor one to whom God did reveal himself, either by Dream, or Vision. And, the Lord, when he sent forth his holy Spirit, to proclaim the glad Tydings of the Gospel of Peace; you find no Mention at all made, that the Lord would no more vouchsafe that Favour, and Privilege to his Church: But on the contrary, ye find Rules and Directions, laid down for you, how you ought to behave yourselves, when the Lord shou'd send forth a Prophet, or a Spirit, to warn his People. If the *Jews* and *Gentiles* are to be united; if the Gospel of Christ-Jesus is to be spread over the Face of the whole Earth; and all are to be brought into one Sheepfold, under Christ their Lord, and King, and great Shepherd: Can you think that This can be effected by any thing, save the Power of the Spirit of God?

The Lord, he has said, that he will give him the *Heathen for his Inheritance, and the uttermost Parts of the Earth for his Possession.* And who is it shall hinder the Lord from doing this? No; He will set the King upon the *Holy Hill of Zion*: He will place him upon the *Throne of his Father David.* And, as ye are told, ye shall see, that the *Zeal of the Lord of Hosts will perform it.* Let every one that is a Steward of the *Heavenly Treasures, of the Riches of God's House,* distribute to those under his Care, their Portion of Meat, in due Season. Let them deal faithfully with his People, and be bold for the Truth of God. *It behoved Christ first to suffer; and then to enter into his Glory,* his Kingdom, the Kingdom which ye are taught to pray for; in which the *Will of God shall be done here on Earth, as it is in Heaven.* And will ye not declare, and publish abroad, and make known to the People, this Kingdom? With respect to this, the greatest Part of those who are Pastors to the People, are shamefully negligent of their Duty. Therefore has the Lord, in his Mercy, before he comes to visit the Earth in his Fury, and to drive the Chaff from off the Face thereof, with the Whirl-wind of his Wrath; sent forth a Voice, to awake, and rouse up his People; that they may be prepared for the Day of his Appearance.

Blessed and happy is he, that shall be found upon his Watch, when his Lord comes. And thrice blessed shall he be, who has been a faithful Steward in the House of God, and has been zealous for the Honour of his Lord.

Guy Nutt. Such shall be made as Pillars in his House, never to go forth any more. Such shall be the Privilege of those that are looking for the Coming of their Lord; and are faithful unto him, in that Talent he hath given unto them, to improve. Does not this highly concern all Mankind? For now is your Lord coming to call all Mankind to an Account: And the Secrets of all Hearts shall be revealed. None can escape the Appearance of the Lord, whose Eye beholdeth every living thing. Ponder you well, and consider this Message. Seek to the Lord your God, who will be found of all that seek him. He can and will satis-

satisfy every sincere hungry and thirsty Soul, whose Desires are after him, in Sincerity and Truth. He has those rich Treasures laid up in Store for you, that far transcends all the Riches and the Glory of this World; which, if you do purpose, and are willing to receive and enjoy, you must deny every thing for it. You must take up the Cross, if you will follow your Lord whithersoever he goeth. And then, you shall have that Crown of Life, which he hath in Store for all those, that look for his Appearance, who shall *appear the second Time, without Sin, unto Salvation.* This Appearance will be in Glory. In triumphant Majesty will he come, that will rule the Nations. For he is King of Kings, and Lord of Lords, the only Potentate; whose Coming is very near, very near. A glorious Coming will this be, to comfort all that mourn; to give unto such, Beauty for Ashes; the Oyl of Joy for the Spirit of Heaviness: To redeem the Creation, from that Curse and Bondage, it hath involved it self in, and now lies under. O rejoice, you, for these glad Tydings of Salvation: For this King cometh with Salvation. The Daughter of Zion shall rejoice, and be exceeding glad, to hear that her King is coming; who will make her beautiful, who will adorn her with those glorious Ornaments. For, she is precious in the Eyes of her Lord, that bought her with his precious Blood; tho' now destitute, and sits as a Widow in solitary Places. The Lord will gather his, out from amongst the Rubish of the World. For the gathering Day is come; wherein all the Children of God shall be gathered from the East and the West, and from the North, and the South; and shall come and set down, with *Abraham*, and with *Isaac*, and with *Jacob*, in the Kingdom of their Father; and shall there partake of those Royal Dainties, the Lord of Hosts hath prepared for them. Which Time will be the Marriage, the Marriage of the Lamb: And his Wife shall then be made ready. Gird up the Loins of your Minds. Be you sober, and stand upon your Watch, preparing for this great Day of the Lord; that you may be those welcome Guests that shall have on the Wedding-Garment.

When

V. T. Dutton, Monday, June 13.

When the Lord gives the Word, who is it that can forbear to prophesie? When the Lord anoints with his Holy Spirit, and fills the Soul with a Prospect of the Glories of the Kingdom of the Lord Jesus; what Tongue is it that can forbear to speak, and publish abroad these glad Tidings? "My Heart shall

"sing, and my Mouth shall speak. I will declare
 "unto the People, what God has done for my Soul,
 "and not only for my Soul, but what he holds forth
 "unto all, that will lay hold thereof. Come ye, tast
 "and see how good the Lord is; what are the Riches
 "of his House; with what Food it is that he feeds
 "his Children. I will give unto the Souls of my People, that hearken and obey my Voice, Earnests of those Joys, and Foretasts of that Banquet, which is prepar'd for those, which love the Lord, and do his Will.

G. Nutt. They shall drink of the Rivers of his Pleasures; that River which shall make glad the City of God. As you sincerely seek to the Lord, you shall not be deceived. He doth not, neither will he cause any to be deceived, that sincerely seek after him. Seek to the Lord, by Prayer and Supplication; that you may know his Will, so as to do it. He is now coming forth in Power and great Glory. The Lord God hath spoken, who can but prophesie? The Lord's Work shall go on, and prosper, to the Joy and Consolation of every sincere Soul; that is looking for his Coming and Appearance, which shall reconcile all Parties: And Differences shall be put an End unto. There shall be one Shepherd, and one Sheepfold, that shall be folded in the Lord's Pasture: Where they shall lie down and feed together, as the Lambs and Sheep of their Lord; which Sheep, and Lambs shall know his Voice from the Voice of a Stranger.

T. Dutton. For God does not leave himself without Witness. Nor has he ceased to be a God hearing Prayer, and the sincere Breathings of the Soul. All Cautions that are given you, in the Word of God, ought to put you upon having Recourse to him, that can-

cannot, nor will not deceive any. So seek ye unto the Lord: And he, from the Throne of his Grace, will vouchsafe to answer your Souls. But, set not your selves at a Distance from him; nor be afraid to draw nigh unto him, nor to trust to his Instruction, and Guidance, and Illumination of your Souls. Do ye not so distrust God: But, put your Confidence in him. And ye shall find, that, God will lead the humble Soul into his Truth.

J. Glover. O Lord, thou hast given us some Foretastes, and Earnests of those Joys, wherewith thou wilt make thy People eternally happy hereafter; for which we desire to bless, praise and magnify thy holy Name. Fill our Hearts, therefore, with a grateful Sense, and Remembrance of thy Love and Goodness, to our Souls; that we may tell unto this People, what thou hast done for us: Not, Lord, because we have deserved thy Love, or merited so much Favour, at thy Hands; but because thou wast pleased to confer these Blessings upon us, for thine own Name's Sake. We know, O Lord, that thou hast some, which fear thy Name, in this City; and which desire to be acquainted with Thee, in this thy Appearance: But they are possess'd with an holy Fear, lest they should be impos'd upon, by the Subtilty of the Prince of Darkness. Thou canst remove their Doubts, and Scruples. Lord, according to the Multitude of thy tender Mercies, so work, by the Instrumentality of us, thy poor and unworthy Servants, that they may be convinced that Thou art amongst us, of a Truth. O Lord, inspire us so, with thy holy Spirit, that we, speaking thy Word with Power, may reach the Hearts of those, that sincerely attend upon the same. Thou hast said to thy Servant, now speaking unto Thee, that Thou wouldst work mightily, by his Ministration, in this Place. Lord, I would not be so unworthy of thy Favours, as to doubt or question the Accomplishment of thy Promises, in Relation to that Matter; but, would, by the Assistance of thy Grace, wait patiently for the Accomplishment of what Thou hast promised; knowing that thy Time is the best; and thy Manner of working the most conducive to carry on thy own De-

Angos. Only, I would entreat Thee to put thy Word in my Mouth, now I am arrived to this Place, whither I was commanded to go, by the Mouths of several of thy Children.

VI. Guy Nutt, Tuesday, June 14. just before their going to appear in Publick.

O Lord, be thou with us, whithersoever we shall go. In our goings forth, be Thou with us, guiding of us, by thy holy Spirit, to do thy Heavenly Will. This is that our Souls desire, every Step we take, to be found in thy Will in every Thing. Give to us such a Portion and Measure of thy Holy Spirit, that we may be instrumental, in this Place, amongst the People here; and especially amongst those, whose Hearts thou hast touched to seek after Thee, the Lord their God. O Lord, do Thou encrease the longing Desires of thy Children here: That the Desire of their Souls may be unto Thee, O Lord; and to the Remembrance of thy great and worthy Name, now blasphemed, and almost forgotten by this Generation; tho' they make a large Profession thereof in Form and Words: That thine, here, may feel thy Power, and thy Spirit, so as to worship thee, in and from the same, to find Acceptance with Thee, in every Duty. And, encrease the Number of thine daily, O Lord; Such as shall be made fit Subjects of the Kingdom of our Lord and Saviour. Lord, satisfy every Soul, that wants Satisfaction, that this is thy Voice and Appearance; who have a godly Jealousie attending them. Wilt not Thou have a great Regard to such? Lord, unite us all unto thy self, in that Bond of Love and Peace; and one to another: That we may, as one Man, seek thy Honour and thy Glory, in the Earth. Thus, O Lord, we commit our selves unto Thee, to be led and guided by Thee, and to be protected and saved by Thee: For, O Lord, there are many Enemies would swallow us up quick. But, O Lord, we put our Trust under the Shadow of thy Wings. We have no other Saviour but Thee. O Lord, we have none to make our Addressees unto, but unto Thee. O Lord, we have no Arm of Flesh to fly unto, or depend upon. But, Lord, we trust in Thee,

for

for Safety. Keep Thou us, and preserve us where ever we are. And our Souls shall give Thee the Honour and the Glory of all; to whom it doth belong, thro' thy dearly beloved Son, our Lord Jesus Christ.

VII. T. Dutton, *the same Day.*

O Almighty Lord, our God, who is able to resist thy Power? Who can stand before the Might of thy Arm? What is the Earth, and the Inhabitants thereof, before thee? If Thou breathest on it, in thy Fury, the Earth shall melt as Wax. If Thou frownest in thy Wrath, all the Inhabitants thereof, shall fail away, as Water spilt upon the Ground. What is Man? O Lord, we are but as the Grains of Dust. With what Fear, with what Reverence, with what a holy Dread, therefore, ought we to approach thy tremendous Majesty? How ought we to esteem that Privilege, which, thro' Christ Jesus, Thou givest unto us vile Worms; that we have Access to the Throne of the Almighty; and can supplicate the Fountain of infinite Goodness, for a Supply of those Things, which we stand in Need of? Write Thou upon our Hearts a Law of Thankfulness. Let not the least of thy Mercies slip out of our Mind: But let a greater Tribute of Prayer, Praises, and Acknowledgment, be rendred unto Thee, as the sincere Breathing of our Souls. But, who is it can speak unto the *Holy One of Israel*? Who can stand before him, that is of *purer Eyes than to behold Iniquity*? What are we to do, who are cover'd with Sin, and are become vile with our Pollutions? Lord, we throw our selves at thy Foot-stool: We come unto Thee, in and thro' thy Beloved Son. O accept us for his Sake. O Lord, we come in his Name; and supplicate from Thee that Gift, which Thou hast promised; thy Holy Spirit to sanctify our Souls, and to purify our Hearts. O Lord, make us truly athirst; and then we know, that Thou wilt give us of that Fountain to drink. O do Thou work in us by thy Power, to make us what we ought to be. Renew thy heavenly Image upon us. Thy Hand, that first formed us upright, can restore us to that State again. And how ought our Souls to rejoice, and our Mouths to break forth with Praises and Thanksgivings; for

B

that

that, in thy Love and tender Mercy, Thou hast promised to do This for Mankind ? O Lord, let us do all in our Power, to hasten the Accomplishment of this great Work. Let our Prayers be urgent, and without ceasing. Let our Eyes look towards Thee : And our Hearts say, *How long O Lord ?* And let our Souls breathe forth, *Come, Lord Jesus ; come quickly : Come,* and take unto Thee, thy great Power, and reign in Righteousness : Let all the Earth be blessed with thy Presence : Let Man know what good Things God has in Store for him, to be enjoyed here below. O Lord, grant that we, who are here prostrate before Thee, and supplicating thy adorable Majesty, may be found of that Number, who shall stand waiting for our Lord's Coming ; having our Lamps trimmed, and Oyl in them ; and having on the Wedding-Garment. And, Lord, we ask not only for our selves : But that Thou would'st rouse and awaken every sleepy Soul ; and open the Eyes of the Blind ; and illuminate the Understanding of the ignorant : That, all may see and know, what things are tender'd to them, by the God of infinite Goodness and Love. And Lord, do Thou, by the Power of thy holy Spirit, in their Souls, determine their Choice, to lay hold thereof, with grateful Hearts. Oh, let *thy Kingdom come, and thy Will be done, here on Earth, as it is in Heaven.* Hear us, O God, in these Things, for the Sake of Christ Jesus, our eternal Lord and King.

VIII. In publick.

Here R. S. being desired, and preparing to sing an Hymn, was prevented by T. Dutton, who was then seiz'd, and spoke as follows.

The Lord has looked from his holy Habitation, upon the Sons of Men, and, in his great Mercy, has rememb'rd his Covenant with his People.

* *Sings.* That, he would gather together the Outcasts of Israel ; and collect the dispersed over the Earth : That, he would call in the Number of his *Elec* ; And there shall be no more a Distinction between the Jew, and the Gentile ; but they shall be one Flock, under one Shepherd ; who shall lead them to Pastures of Delight. Let those

those that belong unto his Fold, *hear his Voice, and follow him.*

J. Glover. O Lord, wilt Thou indeed gather in the *Outcasts of Israel*, and shall we not celebrate thy Praises in such a Way and Manner, as, becomes so glorious an Undertaking as That is? Surely we shall when Thou shalt inspire us with thy holy Spirit so to do. Come, therefore, come Thou *King of Saints*, and fill our Souls with those divine and ravishing Joys, as shall make us praise and magnify thy holy Name, above all other Names.

T. Dutton. * I will put *Songs of Deliverance* into the Mouths of my People, when I bring back the Captivity of *Jacob*; and when I deliver my Church, from the State of its Oppression.

* *Sings.*

J. Glover. † And then will we sing thy Praises in thy own Land, which Thou shalt bring us unto.

† *Sings.*

T. Dutton. || I will fill your Hearts with Joy; I will put my Consolations in your Souls. The Mouth of the Dumb shall speak; and, the Feet of the Lame shall skip in Dances.

|| *Sings.*

J. Glover. And our Mouths shall be filled with those Praises that thou shalt inspire us with.

T. Dutton. For when the Lord comes to felicitate the Earth with his Presence, when he comes to bring the Joys of Heaven here below:

J. Glover. Then shall *Israel* be glad, and *Jerusalem* rejoice.

T. Dutton. When the Lord vouchsafes to console, then there can enter no Sorrow, nor Grief. Who can disturb the Mind, that the God of Peace vouchsafes to give his Peace unto? And why should not the Soul express what the Lord does for It, in his Love? *When he ascended up on high*, and received *Gifts for Men*: When you see these Gifts shed forth, ought not your Hearts for to rejoice? Ought not you to bless and praise the God of Truth; who thus keeps his Faithfulness, and remembers what he has sworn of old?

J. Glover. O Lord, we will declare thy Goodness to this People, to whom Thou has sent us at this Time. We will make Mention of thy holy Name: For we know, Thou hast dealt very bountifully with our Souls. We know, thy loving Kindness has been to us beyond all Expression. We know, and are well assured, that, God will reign over all Flesh. Hearken, therefore, O all ye that hear me at this Time, and I will declare unto you, what God has done for my Soul. The Lord has been pleased to inspire me with his holy Spirit. He hath been pleased to call me forth to declare his Will to the Inhabitants of this Kingdom. He hath been pleased to visit me, in a more extraordinary Manner than heretofore. The Lord has been pleased to communicate his Will to my Soul, in diverse Ways, and sundry Manuers. He has spoken unto me, immediately by my own Mouth; And by the Mouths of diverse of his Children. The Lord has been pleased to make known his Will heretofore, to his Children, after such a Way and Manner as This is, of which ye cannot be ignorant.

Guy Nutt. And, as a Token that it is the *Word of the Lord*, thy Mouth has been opened at this Time, and Season.

O, who can but bow before Thee, O Lord God of Heaven and Earth! Thou shalt have the Honour, the Glory, and the Praise of all thy Works. Who would but be a Follower of the Lamb, who is coming now to reign, on this Earth, in Power and great Majesty? The Hearts of all his sincere Followers shall sing aloud for Joy. In a little Time he will put a new Song into their Mouths. None can sing that Song but the Redeemed of the Lord. Triumphantly shall they sing, with Palms of Victory in their Hands. A numberless Number shall they be, which shall stand with the Lamb, upon Mount Zion, *having their Father's Name written on their Foreheads.*

T. Dutton. The Day of his Vengeance is at hand; and also, the Day when he will recompense his faithful Followers. It therefore behoves every Soul to be prepared against this Day, when the Lord shall so visit the Earth. And ye that hear, have Reason to bless
the

the Name of the Lord; that ye are called upon, as by a Trumpet sounded in your Ears, to make your selves ready, and to go forth and meet him, in his Approaches to the *Throne of his Father David*. He will tread down his Enemies in his Fury, and he will stain all his Raiment, with their Blood. Such Destruction as never yet came upon the Earth, will the Lord make, in that terrible Day of his Battle. Let every Heart, therefore, be afraid, and prostrate it self before the Throne of Grace and Mercy. Let every one lay hold of the tender offers of his Love.

Guy Nutt. Before it is too late.

T. Dutton. For the Despisers of his Mercy, shall feel the Rod of his Vengeance. Hast ye, therefore, and fly unto the Mount of Safety. Let nothing withhold you from the Lord; but return unto him, with all your Hearts, and with all your Soul. *Have no more Fellowship with the Works of Darknes.* (Wage ye War with the Enemies of your Lord's Royalty.)

Guy Nutt. But rather reprove them.

T. Dutton. Ye have the Almighty on your Side; He that will be Victor. And with him, and by his Strength shall you conquer, if ye follow your Captain faithfully.

IX. T. Dutton, June 15.

When God vouchsafes to speak, it is the Duty of Men to hearken unto the Voice. The Lord Almighty delivered once his Law from Mount Sinai, accompanied with Thunder and Lightning. The Voice was terrible, and the People trembled. They desir'd, that, God would manifest his Will unto them, by the Mouth of his Servant *Moses*. God, in his Mercy, accepted of their Petition; and he spoke unto *Moses*, and *Moses* unto the People. Every one that acknowledges the Truth of the Revelation of God, must also own this; That God has spoken by the Mouth of Men. And God has no where determined; He has not in any of his Revelations said, that, he will no more speak unto his People: But on the contrary, has left it, both for *Jew* and *Christian* to expect, that, God would again speak by his holy Spirit; to accomplish what he has promised to the Sons of Men. Now, then, it be-

behoves all ye, that are here present, every Soul to examine well, now here is a Voice sent forth, in the Name of the most high, whether it is his Voice, or no. For, if you be found of the Number of those, that shall reject the gracious Offers of the God of Mercy; if you refuse him who calls unto you from *Heaven*; how dreadful, think you, will be your Case, at the Day when the Lord shall appear, to *render to every one according as his Work shall be*? God has *not left himself without Witness*: He has left you Rules in his holy Writ, by which ye shall know, and are to be guided, when ye examine, when a Spirit speaks unto you, whether it be the Spirit of God, or no. Now, take ye Care, that, ye be not culpably negligent of your Duty herein. Search in the Scriptures; and see, whether the Things delivered by this Voice, are not contained therein? See whether God has not promised a *Restitution of all Things*, before the final Consummation of all Things. And see, whether there is not a Necessity for God——

Ye are to look for the Lord Jesus again, to rule by his holy Spirit, here on Earth, triumphantly. The Day is now, when your Lord, in his Coming, scarcely finds *Faith on the Earth*: And therefore, God graciously calls and invites, that, you may lay hold on his tender Mercy; that ye may be prepared, and *go forth and meet the Bridegroom*, and be received into his Kingdom, and sit down at the Marriage-Feast,

O thou God of infinite Mercy and Love! O Thou Almighty, the Creator of Heaven and Earth; Thou who hast given us our Being, and Faculties capable of praising Thee, and rendering a Tribute of grateful Acknowledgment, of the Mercies which we daily receive from thy Hand: And hast now vouchsaf'd thus to speak unto thy People. Let the Power of thy holy Spirit, accompanying thy Words, set them home upon the Hearts of the Hearers of them. Let there be no hardned, stony Heart: Let there be no Heart choaked with the Cares of this World; but, let the Seed fall on good Ground, and bring forth Fruit to the Praise and Glory of thy great Name. O Lord, as Thou workest thus Externally, by the Instrumentality

lity of thy unworthy Servants; so, do Thou work Internally, by thy sanctifying Spirit, in the Souls of those here before Thee. O Lord, we know, Thou art ready. Thou tenderest thy Mercy; Thou offerest thy Assistance: But draw us, O Lord, and then we will run after Thee. Do Thou remove every Impediment, which hinders us from approaching unto Thee, with such Hearts, with such Disposition of Souls, as we ought. O Lord, shed abroad both the Gifts, and Graces, of thy Holy Spirit, more abundantly. Make this People to hear thy Voice, and to consider thereof, with Fear and Caution. Let them, O Lord, examine as they ought, into so awful a Subject. Let them have thy Fear, before their Eyes: And, let them, after using all their Prudence, still go unto thy Throne of Grace and Light. And, do Thou give them Satisfaction, that, it is thy Voice which calls unto them. O Lord, be with thy unworthy Servants, who are called unto this Place. Pour forth of the Grace of thy holy Spirit, upon us. Let us shine as Lights, before this People. Defend us from the Temptations of the Enemy: And grant, that, we may be faithful in that Trust, which Thou hast committed to our Charge. Hear us, O God, in these Things, for the Sake of Jesus Christ our Lord, our King, now coming to reign: To whom with Thee, and thy Holy Spirit, be all Glory, Honour and Power, now, henceforth, and for ever.

X. T. Dutton, *the same Day.*

The *Jews*, from the numerous Prophecies, touching the Kingdom, and Person of the *Messiah*; had exalted Notions of Him, and that State. You find them nowhere condemn'd for expecting, that, their *Messiah* should bring Peace and Prosperity, and Felicity, to the People of *Israel*. The Prophets, and the *Psalmist*, had magnificently and pompously set forth the Royalty of the *King of Kings*, and the Glories of his Kingdom. A Time wherein, not only the *Jews*, should be blessed; wherein they should be made *Kings*; and *Priests* before God: But, wherein the whole Earth should also partake of its Blessings: And, not only the Inhabitants of the Earth, but the whole Creation

it self. Therefore does the *Psalmist* call upon the Things inanimate, to rejoice, when God shall come, here to reign.

You ought to consider, how, that, tho' the Lord Almighty was God of the whole Earth, and every Creature in it was the Work of his Hand; yet he had manifested himself, in an especial Manner, as a gracious God, and tender Father; blessing them with extraordinary Vouchsafements of his Holy Spirit, and clear Revelations of his Will; only to his Church, which he had brought forth, out of the Land of *Egypt*: They that were of the Seed of *Abraham*: And therefore is it, that you find so often Mention made, that the Lord would enlarge the Pale of his Church: That God would make himself known to the *Heathen*, and that he would be known of every Creature capable of it, that he had made. That the Kingdom of him, should not only cover the Land of *Judea*, nor be confined to the House of *Israel*; but, the whole Earth, all the People thereof, should know the Lord, and shou'd be taught by him. The Spirit of the Lord, in the Prophet *David*, and in others, has, for that End, celebrated the Praises of the Lord. There are many Hymns and Songs, which was endited by his Spirit; setting forth the Happiness of the Earth, when the Lord shou'd reign, and be known to all his People. And, when your Lord appear'd, here on Earth, He went about, preaching the Doctrine of the Kingdom. What that Kingdom was, you may learn, by the Description given of it, by the ancient Prophets: And by what your Lord himself said, when he taught you to pray. It was to be a Kingdom, in which the Will of God was to be done, here on Earth, as it is in Heaven. But the Jews, overlooking the State of Humiliation, in which your Lord was to come; were offended with his mean Appearance. They saw him not treading on the Necks of Kings and Princes; nor breaking the Yoke from off their Necks. He came not with that pompous Attendance, which they thought the glorious King of Kings should appear in. And, when they had crucify'd the Lord of Life, they took it as a clear Demonstration, that, He was not the *Messiah*. He that

(as

(as they thought) could not deliver Himself from the Death of the Cross, could not be He that should save *Israel*. And, besides that, they had learned, that, when the *Messiah* came, He shou'd abide for ever. You find not the Apostle condemning them, for having great Expectations of This Kingdom: But, on the contrary, he tells them, that, God had rais'd to Life again, this Prince of Life, whom they had crucify'd and slain: And, that, they were to look for Him from Heaven, to be revealed again: And then, should He take upon Him His great Power and Reign. Then should the Earth be felicitated with His Presence. Then might they expect all those glorious Things to be accomplished, which were spoken of Him. The Apostle, therefore, calls It, *the Times of refreshing from the Presence of the Lord*. And, you may find, by the Tenor of their Doctrine, that, they, at all Times, taught the Christians of that Age, to look for the Lord, to be in an earnest Expectation of His Coming! And that, when He did so come, the whole Creation, that travelled and groaned, should be delivered from the Curse, which it lay under: And, the Sons of God should shine forth, in the Kingdom of their Father.

Read ye, again, the Prophecies, which were spoken about the Time of your Lord's *Nativity*; and see whether they don't set Him forth as a mighty Prince, bringing Salvation to *Israel*: And, whether they can be accomplished by His State of Humiliation. Let him that heareth, be wise, and be instructed: Let him endeavour after the Fear of the Lord, and do all that is in his Power, to glorify his Saviour, who will reward him, then, in His Kingdom.

XI. T. Dutton, the same Day.

Who is on the Lord's Side? Who? Who is it that has so learn'd Christ, as to be ready to take up His Cross, and follow Him?

Consider ye, what it is you engage your selves unto, when you profess your selves Christians. Are you ready to forsake all that is most dear unto you, if it should please your Lord to put it to that Tryal? Can you trust Him, so, as to undergo Shame and

Reproach for His Sake; in firm Faith, that you shall be rewarded a Thousand Fold, in His Kingdom? Examine ye your Hearts; and you will find, that, many Difficulties arise, which proceed from your own Corruptions. Ye are afraid, of being accounted the Despised of the Earth: Ye are unwilling, to bear the Cross of Reproach: Your Faith is weak in God, your Rewarder: And, ye have not so learned Christ, as to cut off your right Hand, or pluck out your right Eye, in Case it interfere with your Duty to Him, or, were an Impediment to your Progress in the advancing of His Glory. Ye make a Profession of Christianity. Ye say, that, Christ is your Lord: And, ye are called by His Name, admitted into His Church, and entitled to the Privileges, which He has vouchsafed to promise to His People. But, think you, a being denominated a Christian, will avail you any Thing more, than a being of the Natural Seed of Abraham, would avail the Jews? No: Your Guilt will be aggravated, if you dishonour Christ by your Lives and Conversations; not being conform to the Rules, to the Laws which He has given you. Look ye then; see what it is that ye are commanded, and examine your Hearts; for the Lord comes to make a Decision with his People: He will *separate the pure from the vile*. He comes to judge the Earth, in Righteousness: And, who is it can stand in That Day? Get ye on, therefore, That Armour which ye are advis'd unto. Put you on Christ, indeed: Let His Spirit reign, and rule in your Hearts: And let the Fruits thereof be manifest, unto all People. Awake, awake; for there is no Time for you to slumber, any longer: The Watchmen are now sent abroad, to rouse up his drowsie People, to bid them prepare: And, ye are called upon. Therefore awake; the Lord says, awake,

XII. T. Dutton, *Thursday, June 16.*

Who is it that shall limit the Almighty? Who shall determine Him, in His Ways of working? The Lord will speak: And, it is at the Peril of His People, if they do not hearken. Who shall prescribe, to the God of infinite Wisdom? Let all Flesh consider, that, they

they are as Grass, before Him: And let all Mankind reflect, how vile they are, in the Eyes of the *Holy One of Israel*. Are ye not bound to hearken, unless the Lord thunders, from Heaven? Must God condescend, to answer the presumptuous Demands, of every Mortal? Throw your selves at the Feet, of the tremendous God: Acknowledge your selves unworthy of any Favour, at His Hands. Come ye, in the Humility of your Souls: Approach ye God, with a teachable Disposition. Come ye, as little Children: And then, the God of boundless Compassions, the Instructor of the Ignorant, the Guide to them that sit in *Darkness*, the Reliever of the Distressed, and He that answers to the Prayer of the sincere and humble, will hear you, and answer you. But, *where is the wise?* where is the learned? Has not God confounded, already, all the Wisdom of Mankind? Has not Man's boasted Knowledge been found an Obstacle, which has kept him from true Wisdom? And will ye, when ye have seen the Rocks, that others have split upon, run upon the same? Will ye be wise, in your own Conceit? O, turn your Eyes, and see where the Fountain of Light is. Who can understand the Things of God, unless they are manifested unto him, by the Spirit of God? Will ye, therefore, make your human Wisdom the Standard, by which you are to *try the Spirits*? Take ye Care, lest ye, rejecting the true Instructor, are given up to Blindness, and Hardness of Heart; lest God judicially shut your Eyes, and rain Snares upon you, and give you the Stumbling-Blocks, which you want. With the froward and perverse, God will deal frowardly. — And, every one that comes to enquire of God, ought to bethink himself, with what Frame and Disposition of Soul, he ought to approach his Maker. Do you fortify your selves against Conviction, and then come to God, and ask Him to satisfy your selves? There are some, that have done so. Can those Prayers, be agreeable to Him that looks upon the Heart, and regards the Simplicity and Sincerity of the Soul? They that would be taught of God, must resign themselves up, to His Teaching; they must wait upon Him in Humility, and with

Simplicity; they must persevere in supplicating His Guidance. And then, when they find His Manifestations to their Souls, give Him the Glory; pay Him the Tribute of grateful Acknowledgments, sing forth His Praises; and acknowledge, that, God is good indeed, and does hear, and will answer the Prayers of the sincere. Thus saith the Lord, *Why will ye die, you Sinners? Turn ye, and live;* my Arms are open to receive the returning Prodigal: My Mercy is extended: Still, there is Space, yet, given unto you. Improve you the Time; for the Day is at hand, when *the Spirit of the Lord* shall no longer strive with the perverse; but, He will gather in His own Flock, and the Goats will He drive from without His Fold. He will establish Peace, and Righteousness, on the Earth; and, no Iniquity shall be in His *Holy Mountain*. The just shall live, and reign in His Kingdom; but the Workers of Iniquity, shall be drove from before His Face, into utter Destruction. Let every Soul hear, and fear; and consider, a Call from Heaven is of the greatest Importance to the Soul.

XIII. J. Glover, *the same Day.*

Hearken, O ye People, to what I shall declare unto you, at this Time. Be ye not at all astonished, considering who it is that speaks unto you. For, it is no new Thing, for God to speak by the Mouth of a Man, as ye are. The Lord has, *in Times past, spoken to the Fathers, by His Holy Prophets, and, in these last Days, spoken unto us by his Son,* is the common Acknowledgment of All, that call themselves Christians. But, know ye, God has not concluded Himself, from manifesting His Power and Glory, in such a Way as This is, which ye are called upon to enquire into,

The Lord has no where said, He will not any more pour out His Spirit, upon the Children of Men. The Lord has no Ways said, in His written Word, that, He will not give forth His Will immediately, by those whom He shall think fit to chuse, for That Purpose. *I will, saith the Lord, in the latter Days, pour out my Spirit upon all Flesh. Upon my Servants, and upon my Handmaids will I pour out my Spirit, in those Days,*
and

and they shall prophesse. Now, can Any say, with just Pretence to Reason, and Truth, that, That famous Prophecy has been ever yet fully accomplish'd? Nay, can any pretend to say, that, It has been accomplish'd in any Measure, according to the Letter of the Text; unless at the Day of *Pentecost*? Which was but a small Effusion, in Comparifon of what shall be now manifested, in This latter Age. *I will, saith the Lord, by the Prophet Isaiah, pour out my Spirit upon the dry Ground, and Waters upon him that is athirst.* Which Prophecy had Relation to This Time, now spoken of. You may read many Instances, in That Prophecy, which are not yet accomplish'd; neither will they be, until the Lord, according to His Promise, *pour out His holy Spirit upon all Flesh.*

XIV. T. Dutton, Friday June. 17.

God can never be defeated, in His Work: Therefore are ye not to wonder, that, His Proceedings are not agreeable to human Wisdom. Your Understandings are terminated, within narrow Bounds. Ye are not qualify'd to judge, of the Ways of the All-wise. Therefore is it, that, in all Things, relating to the infinite, and unsearchable God; ye ought to seek unto His Holy Spirit, for Guidance and Illumination. Look ye back, and see, whether Man was ever able, to trace the Footsteps of the Almighty. See whether, notwithstanding the Condescensions of a gracious God; there was not, in His Manifestations, always some Depths, unfathomable by human Intellect. Consider ye, what Frame and Disposition of Soul, was required of those, to whom *the Word of the Lord* was sent by His Messengers, that they might receive It, as *the Word of the Lord*: And, with such Dispositions of Soul, come ye, and enquire into This Voice. For otherwise, ye deal not equally, with God; nor safely, with your own Souls. For, 'till ye have so searched and tryed, and examined, as becomes Men, the Voice of the Spirit of God; ye cannot excuse your selves, before the Throne of the righteous Judge. Ye have been often told, that, the *Ways of God are in the Deep.* And, ye ought to know, that, it is a Duty, which God requires from His Creatures, that, they should

should seek to Him; and, trust to Him also, for Guidance and Direction, in all Things that relate to His Honour and Glory. Now, what is it that can more require your solemn Application, to the Throne of Grace, and, your diligent Search and Enquiry; than a Voice coming unto you, in the Name of the Most High; and calling upon you to repent, and prepare your selves, for the Coming of the Lord, to reign triumphantly, in His Kingdom? Let none deceive their own Souls; or think, that, They are sufficiently qualified, to stand before the Lord, the righteous Judge. Go not about, to justify your selves: For, the best of Men, are vile, in the Eyes of the Holy One. The *Righteous*, upon what Pretence soever, are an Abhorrence unto God. The *Pharisee* will He exclude; when He will receive the *Publicans*, and *Harlots*. But, come ye, in the Humility of your Souls: Accept the profer'd Mercy, thro' Christ Jesus. Confess your Unworthiness; and, the overflowing Goodness, of the Fountain of It. Look ye into the Scriptures; read Them without Partiality, or Prejudice to your own Schemes, and received Opinions. Search, as if you would find out the Truth; and, not to persuade your selves, that, Truth is in the Party you have embrac'd. And see, whether the Word of God, will not furnish you, with a Multitude of Prophecies, and Declarations, of the triumphant State of the Church of Christ, here, on Earth. And, whether This Triumph of the Church, is not to be effected, by an Effusion of the Holy Spirit; and, the Lord's executing Judgment on the wicked, on Those that would not that He should reign over them. Will not God, one Day, be Lord, over the whole Earth? Shall not all the *Heathen*, know His Name? Shall not the Spirit of the Lord, rest upon all Men? Shall not there be one Lord, one Faith, one Baptism? Why then, are you not urgent, in your Prayers, that, the Lord, in His Mercy, may hasten the Accomplishment, of That glorious State; when the utmost Ends of the Earth shall see the Glory of the Lord, and all the Isles afar off, shall rejoice in His Name? When the Idols of Gold and Silver, when all false Gods, shall be no more;

but

but the only true God shall be worshiped, and glorified, every where? When That Time comes, then will be fulfilled, in such a Manner, as has never been yet, That which the Lord swore unto His Son; that, He would give Him *the Heavens for His Inheritance, and the uttermost Parts of the Earth for His Possession*: And, *every Knee shall bow down before Him, and, every Tongue shall confess unto Him*; and acknowledge, that, He is the Lord, the Christ, the Saviour of the whole Earth. Reflect ye, and consider, whether it be not agreeable, to the Sovereign Being of all Good, the Fountain immense; to restore the corrupt, degenerate, depraved Race of Mankind, and the whole Creation, to that Beauty and Perfection, in which It first appeared, in which He beheld It, and said it *was good*. Know ye, and bless the Lord, for the good Things, which He hath promised to Mankind; for the Riches of His Love; which ye shall be Partakers of, thro' Christ, your Lord. For, when He is again, revealed from Heaven; then shall there be a *Restitution of all Things*, as at the first. The whole Creation, shall be disburdened from the Curse, which It has lain under. Consider ye, whether it be agreeable to the Doctrine ye have been taught; that, the *Psalmist*, by the Spirit of the Lord, should call upon the Earth, and the Things inanimate, to rejoice, when the Lord comes to judge It; when He comes, according to your Teaching, to put a final End thereunto: When He comes, instead of bringing any Thing, that calls for Joy; a Subject, rather, of Lamentation. No; *the Earth shall rejoice, the Trees of the Wood shall sing; the Sea shall roar, and the Waves shall make a joyful Noise*; when God comes to reign, here on Earth; when He comes to judge His People, in Righteousness. And, This judging of the Earth, is not the destroying of the Earth; nor, the final Judgment both of quick and dead; and yet, it will be a Day of judging *the Earth in Righteousness*, and, of making a Decision with His People; and, a Day of Terror and Destruction to the wicked. For, it will be the Time, of God's avenging Himself, for all the iniquity, and Rebellion of Mankind. But, it will be the Day, when He will felicitate His Redeemed; when He

He will bring Them to the *Fest of fat Things*; when He will make Them Inhabitants of the *New Jerusalem*.

** And they shall drink of the River, * Sings.* which makes glad the City of God. And

what Soul is it, that tastes of That River, that can forbear to praise the Giver of the Joys, which It doth produce? When the Lord does touch my Heart; when, in my Soul, I feel a Spring of Celestial Joy; should I be guilty of such Ingratitude, as not to shew forth the loving Kindness of the Lord, and what He doth for my Soul? No, my Lord; whilst Thou givest me a Tongue to speak; and thus dost let me taste of that Banquet, which is prepared for those that love Thee: My Mouth, thro' the Power of thy holy Spirit, shall shew forth thy Praise. I will not be ashamed to declare, what God has done, for one unworthy, of the least of His Favours.

O Lord, do Thou make such deep Impressions, of These thy gracious Vouchsafements, to my Soul; as that, They may never slip out of my Mind: Let Them always be present before me; that, I may every where, declare the Goodness of the Lord; and may, experimentally say, I know God is good indeed. He feeds the Soul with Celestial Manna; He gives Felicities, which the World cannot compare with. O Lord, this Thing, I supplicate of Thee; that, as Thou thus givest me to participate, of the Joys of thy House; Thou wouldst, more and more, let me participate, of the Holiness of It also: that, I may glorify Thee, in Thought, Word, and Deed; that, I may be clothed, with that Garment, which befits a Herald of the King of Righteousness.

O Thou, who fillest Heaven and Earth; Thou adorable Majesty, to whom the Angels, and Arch-Angels, Cherubim and Seraphim, and all the Host of Heaven bow: Let thy holy Spirit assist us; that, we may humble our selves, before Thee; that, we may draw nigh unto Thee, in thy Fear: That, with an holy Dread, upon our Souls, we may cast our selves at the Throne of thy Grace; and there, from the Altars of sincere Hearts, may offer to Thee, a Sacrifice of Prayer and Praise. Let us acknowledge, with Thankful-

ness,

ness, all thy Mercies; and, let us come, in the Nakedness, and Indigence of our Souls, to Thee, the inexhaustible Fountain; to be cloth'd, to be enrich'd with those Riches, which are inestimable, and yet, obtain'd *without Price*. But, above all, let our Souls flame, in grateful Returns, for thy giving Him, that purchased all These Things for us. Let us adore Thee, for thy Love to the World! Which was such, as that, Thou withheldst not thy only Son; but gavest Him to die, that we might live, thro' Him. O Lord, let the Reflection on thy stupenduous Love, engage our Hearts, and unite our Souls, in Bonds of inviolable Love, to Thee. And, let the Consideration of what our blessed Lord underwent, for our Sakes; of what He suffered, for the Sins of the People; give us an Abhorrence and Detestation, of all Iniquity. Shall we look back, with Grief, on the Sufferings of our dying Lord; and yet, continue to commit those Things, which were the Cause of his Sufferings? Did He die, that we might be freed from the Dominion of Sin? And, shall we never strive to break that Yoke of Bondage? O Lord, grant that by our Lives and Conversations, we may not *crucify* our Lord *afresh*. Grant, that, we may not dishonour the Name of Christ, and hinder the Progress of the Gospel: But, let the right Precepts of our Lord, put in Practice, evidence the Goodness of the Law-giver, and, the Felicity which would arise to Mankind, if They were universally obeyed. Let not Any of us be discouraged, because of the Greatness of the Work: For, what is it to the Almighty? Let every one of us readily engage, to discharge, to the utmost of our Abilities, what is required, on our Parts; that, we may do what Flesh and Blood can't do; that, we may, indeed, and in Truth, glorify the Lord, who has bought us. Shed abroad That Gift, which, thro' Christ Jesus, Thou hast promised. Let our Souls drink, of that Fountain of purifying Water, which will cleanse and purify our Souls; which will dispose us to do thy holy Will. O Lord, we ask Things astonishingly great! We, that are, in thy Sight, more vile than the Worms of the Earth, because we are clothed with

D

Sin;

Sin; ask of Thee, the greatest Gift, that ever Thou promisedst to the Sons of Men. O Lord, teach us to be sensible of our own Unworthiness; that we, with the penitent *Publican*, may smite upon our Breasts, and supplicate thy Mercy; scarce presuming to lift up our Eyes to Heaven. O Lord, do Thou bruise our stony, hardened Hearts: Do Thou subdue all our unmortify'd Corruptions. Bring our Wills into one entire Subjection to thy divine Will. Let *thy Kingdom come*, in our Souls. Let our Hearts be made a Tabernacle, for the holy Spirit of God to dwell in. What is it hinders, since God has promised, that, *He will so dwell with Man?* We retain those Things, in our Hearts, with which the Spirit of Holiness cannot dwell. O Lord, draw us unto Thee. Help us to cast forth of our Hearts, whatsoever is displeasing, in thy Sight. Illuminate us, with the Rays of divine Light and Wisdom; that we may discern, and know what it is, that is agreeable to the Will of God, and what is displeasing unto Him. And, let us have Strength and Ability, to chuse the one, and avoid the other. O Lord, we, thy unworthy Servants, are, by thy Command, sent to This Place, to declare such Things to This People, as Thou, by thy holy Spirit, shall give us to utter. Let the Ears of thy People be open to hear, and, their Hearts prepared, to receive thy holy Word. Let It be as Oil to the wounded Soul, and, as a Sword to the obdurate Heart. Let It give Joy, to those that wait, and long for the Lord's Appearance: And, let It call back from Destruction, those that are running headlong thereinto. Let, O Lord, not one sincere Prayer, with an humble Heart, and Child-like Disposition, be offered up to Thee, for Direction, on this awful Subject, but do Thou hear, and answer the same. In thy abundant Goodness, guide the Feet of those that are in the Dark, into the Paths of thy Truth. Lead us All to the Joys, and Blessings, which are prepared for the Righteous, in thy Kingdom. Give those who are Pastors of thy People, a true Zeal for the Honour and Glory of their Lord; for his Crown and Royalty. O, let them not only look upon Him as a *crucify'd Saviour*, but as a glorious and triumphant King;

King; coming to subdue all the Earth before Him, and, to reign with his Saints; to make the meek to inherit the Earth, to establish Peace over the whole Face thereof. O Lord, strengthen Thou every feeble Soul; confirm Thou, in thy Truth, every wavering, doubtful Heart: And, give All Courage to confess Thee before Men, and, boldly declare That, which so nearly concerns the Honour and Glory, of their Lord Redeemer. O Lord, enable every Soul that seeks to Thee for Strength, to take up his Cross, and follow Thee. O Lord, be with us, and bless us. Let the Power of thy holy Spirit rest upon us. Grant, that we, who are Instruments in thy Hands, may be Examples to thy People, in all the Graces of thy Holy Spirit. Let the sincere in Heart break forth, *Come, Lord Jesus, come quickly. The Spirit saith, come; and our Souls say, come.* O, let These our Prayers and Supplications, come up before Thee, and be accepted by Thee; thro' Christ, our Lord, our Redeemer, our returning, triumphant King.

XV. T. Dutton, *the same Day.*

That God, which first created Man, out of the Dust of the Earth, and breathed into the inanimate Clay the Breath of Life; can, whenever He pleases, communicate, to the Soul of Man, another Spirit, distinct from what He before gave. As the Soul serves to give Life and Motion, to inactive Matter, and is capable of Endowments, from the Fountain of all Wisdom and Knowledge; so as to be qualified to contemplate the Beauty of the Creation, to admire the Works of Providence, and to adore the glorious, incomprehensible Creator: So, the Spirit communicated, shall, according to the Commands of the Donor, declare his Will unto his People; manifest God in a more especial Manner, than by the Works of Creation and Providence; and, instruct Mankind to render Him Homage, and Praise, more agreeable to his Holy Will, than by the Light of human Intellect, they were able to do. For These Communications, for These Vouchsafements, All those who have the Happiness to have the Oracles of God amongst them, have Reason to bless, and magnify Him, and adore

Him for His Goodness. And, That God, who in the Days of old, spake unto His People, by his Servants, the Prophets; and afterwards by his Son, and by his Holy Apostles; may, whenever it pleases Him, send forth a Voice again. He may communicate further, of his Will, unto his Creature, Man. He may, by a Call from Heaven, rouse him up, to the Performance of that Duty, which He owes to Him. He may, in his abundant Mercy, call Them back from Destruction, which They, by treading in the Paths of Wickedness, are running into. And, it behoves all Mankind, when a Voice comes forth, in the Name of God, and, there are Indications of its being by the Power and Spirit of God; to prostrate themselves before the Throne of His Grace; to repent of the Evil of their Doings; and to lay hold of the tendered Mercy. For, the Warnings of God, are not sent in vain; his Word shall not return empty: And Wo be unto the Rejecters and Despisers of It. Ye have, in the Word of God, dreadful Examples of such, as refused to hear *the Word of the Lord*, warning them to Repentance. And, your Guilt will be exceedingly aggravated, if ye, having These Examples, before you, do fall into the like Condemnation. Let every Soul, therefore, here present, hear, and fear; and tremble before the Lord, *his* Maker. For, the Days are coming, when God will be no longer mocked, with the Profession of Religion, of Homage and Worship: But, they that worship Him not, in Deed and in Truth, shall be destroyed from off the Face of the Earth. Awake therefore, ye drowsie Souls: Shake off your filthy Garments, and go to the Wardrobe of Holiness; and there be clothed; that, ye may be fit to stand, before the righteous Judge of all the Earth; who comes now to plead with all Flesh, by his Holy Spirit.

XVI. J. Glover, *the same Day.*

My People *Israel* of old, had the immediate Direction of my Holy Spirit, so long as they continued obedient to my Voice, given forth thereby: And, had they not rejected the Government, and Dominion of the same, It had continued to the Coming of their

ex-

expected *Messiah*. You know, when They rejected the Lord, from being their King, He gave them One, which proved their Ruin, in a great Measure: This, they had, because the Lord was wroth with them. They despised the immediate Regency of his Holy Spirit: And, what the Consequences of That was, ye cannot be ignorant of. Therefore, despise not This Appearance, wherein God is about to restore, to Mankind, That lost, and forfeited Privilege, of the Government and Conduct of his Holy Spirit. Why will ye be so foolish, as to stop your Ears, and be deaf to such a Message, as This is; which brings so much good, along with It? Consider, therefore, while ye have an Opportunity so to do. Now, the Lord tenders His Love, unto your Souls: Now He offers Terms of Peace and Reconciliation, to every Soul, that will lay hold of, and accept the same.

O Lord, Thou, who art *the Giver of every good and perfect Gift*; shed abroad thy holy Spirit, into the Hearts of This thy People. Make them know, by the powerful Operation thereof upon their own Souls, that, Thou art in This Appearance. What are we, O Lord, whom Thou hast called, to This Place? What can we do, in Order to convince This People, that, This is thy Voice? It must be the Power of thy own Holy Spirit, that must effect so great a Work, Work, O Lord, for thy own Name's Sake: Work by the Instrumentality of us, thy poor Children, to the carrying on thy own Work, in This Place. Lord, by the Warnings given, stir up, and quicken the Souls of those that may, and do attend upon the same. Let thy Word be *quick and powerful, sharper than any two edged Sword, to the dividing asunder the Joints and the Marrow*; to the separating Sin from every Soul, polluted therewith. Let the Effects, of what hath been said, This Day, be seen and manifest, to All that are acquainted with This Appearance, in This Place. Lord, accept of us, in Christ Jesus, the Son of thy Love, the Saviour of our Souls, *the Glory, and, the Hope of Israel*.

XVII. T. Dutton, Saturday, June 18.
*After violent Agitation, and awful Shaking of the Arm,
 which was followed with a mild Countenance, and a
 singing Tone of the Voice.*

*The Day of Vengeance is in my Heart, and the Year of
 my Redeemed is come. I will smite the Earth with the
 Rod, that is in my Hand: The wicked will I dash in
 Pieces, as a Potter's Vessel.*

Guy Nutt. Who shall deliver out of my Hand?

T. Dutton. The Bands of the wicked shall be broken: Tho' all the Earth combin'd together, yet thou'd they not prevail.

Guy Nutt. It will be hard for such, to kick against the Pricks.

T. Dutton. The Fire from before my Face, shall consume them, as Stubble.

Guy Nutt. That Fire that shall go before your Lord, That shall devour round about Him.

T. Dutton. I will look upon the Earth, in my Displeasure, and the Faces of Men shall gather Blackness. Their Knees shall smite together. Terror shall lay hold of them. They shall fly to the Rocks, and to the Caves; but there shall be no Hiding-Place, from the piercing Eye of the All-seeing God.

Guy Nutt. No Shelter shall be found for the Rebellious, who reject the Call of their Lord, and will have none of his Reproof.

T. Dutton. The Rod of my Correction shall overtake them; and, the Chastisement of the Almighty, shall fall heavy upon their Heads.

Guy Nutt. It will suddenly surprize Them.

T. Dutton. For, the Lord comes riding upon the Wings of the Wind.

Guy Nutt. Swiftly to judge the wicked.

T. Dutton. And, to give Deliverance, to those that are oppressed in Zion; to console the afflicted Soul; to make the Mourner rejoice; and the Countenance of the sad, to be as one anointed with Oil.

Guy Nutt. They shall lift up their Voice, and sing, for the Majesty of their Lord; who now cometh swiftly, for their Deliverance.

T. Dutton.

T. Dutton. Let the Sons of God rejoice: Let those that wait for *Zion's Redemption*, break forth into singing. For behold *the Feet of them that bring glad Tydings*, are upon the *Top of the Mountain*: They that publish the glad Tydings of the Gospel of Peace; They that proclaim a Rest unto the Weary.

Guy Nutt. And, the distressed Soul, almost fired out; whose Journey seems long and tedious: But, *glad Tydings* is now sent forth to All such. How welcome should this Message be, to every sincere Soul; Deliverance from Sin and Bondage, to serve the Lord according to His Will!

T. Dutton. But, say my People,
 * If the Lord has sent us, his Ambassadors, where are the Credentials, by which we may know Them? Will these People teach the All-wise? God has manifested Himself in a Dream, in a Vision. He has sent the Persons, to whom He has given, these Manifestations of his Will, to Warn his People, to declare unto them, what God had shewed Them. Did it become the People, to whom God thus vouchsaf'd to make known his Will, to say, 'tis customary with Princes, when they send Ambassadors, to give them Credentials; and we insist upon the same, even, to the Almighty Himself: Shew us, by *Signs and Wonders*; give us Miracles undisputable, or else, your Message we reject? Did God ever speak unto his People, but it was for the Manifestation of His own Glory, and, for their Good? And, if God has left any Way, by which They may come to a Knowledge, whether the Message be from Him, or no; is it becoming Man, the Dust of the Earth, to say, to the Former of it, give us the greatest of Miracles; attest This Message with the greatest Proofs Thou ever gavest, or else we will not regard It? You read, how *Lor* warned the City in which He dwelt: He preached unto Them, but They would not hearken to his Voice. Was not God just, in the Destruction, which He brought upon Them? Can They plead

* *This seem'd to be an Answer to a certain Person's Way of reasoning against this Appearance, who just as these Words were delivering, entered the Room, unknown to the Person speaking.*

plead, before the Bar of the righteous Judge of Heaven and Earth, Thou dealt not justly with us; we were not sufficiently admonished, to repent of our Sins, to turn unto Thee: Thou didst not give sufficient Credentials to thy *Preacher of Righteousness*; for if Thou hadst, we would have hearken'd? Is not Repentance, and Amendment of Life, always a Duty? Does not Holiness become *every one, that names the Name of the Lord*? Let those that hear, fear and tremble. For, those that merit not the least Good, at the Hands of God, cannot come, and plead before Him, and say, deal Thou so, and so favourably with us; we insist upon it as our Right. God has, in his abounding Goodness, to make Himself known, and for the Glory of his own Name; that, his mighty Power might be exalted, and, that, *the Inhabitants of the Earth*, might learn to fear before Him; vouchsafed stupenduous Signs and Wonders. He has exalted the Strength of His Arm, and shew'd the Might of His Hand. He hath demonstrated His Power, both by Acts of Terror, and also by Acts of Mercy. But, will Mankind claim This, as a Right? will They plead This, as a Prescription? Do They demand it of their Sovereign? The Work of God shall go on, and prosper: And, all the Opposition of Man, shall not be able to put a Stop thereunto. His Hand shall be felt, and his Power shall be made known: But, not to answer the presumptuous Demands of His Creatures. The Wonders which He will shew, shall not be given to bring back only Those, that will not hearken otherways, to His Voice: But, to cause the humble Soul to rejoice, and the sincere Seeker of his God, and his Truth, to be glad, that he sees Him make Himself known, in the Midst of his People. And, Those who call so loudly, for the Credentials of the Almighty, when they are exhibited, will wish they had not come so soon. God calls now, by a sweet and gentle Voice; He warns, in tender Love and Compassion. But, he will speak in Acts of Terror; He will pour out *the Vials of his Wrath*. He will execute his Judgments, upon the Heads of the Rebellious. The Instruments of his Warfare, they are prepared: All the Creatures of the whole Creation, stand ready

to obey his Commands. The Fire from above, the Water from below, the Beasts of the Earth, noxious Vapours, pestilential Air; are All, Arrows of his Fury. O, *what is Man*, when he sets himself against the Almighty? What is the Earth, before Him? Is it not as an Atom? O, let Man learn to know God, and, fear before Him! Let him not deal presumptuously, with the Hand that has form'd him: For, *God is a consuming Fire*. Who shall be able to stand before Him? *The Spirit of the Lord, strives with Mankind*: His Day of Mercy, is not yet over: Therefore does the Lord call upon you. But, the *Cup* is almost full: And then, *the Nations shall drink* thereof. O that Man would be wise! O that he would turn unto his God, and throw himself at the Footstool of his Mercy, whilst He is ready to receive him!

XVIII. Guy Nutt, Sunday, June 19.

A Church will I raise up, in This Place: It shall be such a Church, of which your Lord shall be Head; a Church shall It be, that your Lord shall take his Delight in. Why shall your Lord delight, in This Church? Because, He bought This Church, with the Price of his precious Blood: Nothing else cou'd purchase, or redeem This Church: It was not Gold, or Silver, nor any precious Thing of this Earth, could do it; nor any Creature, in Heaven, nor in the Earth: None could purchase This Church, but your Lord Jesus Christ; who willingly came into the World, who made Himself of no Reputation, who underwent the Reproaches, and Revilings of Men, till they brought Him to the Cross. All This, was your Lord willing to do, for your Sakes; and to finish the Work, to offer up His Life, a Ransom for This Church. And, when this was done, and concluded, He said, *It is finished*. How willingly did your Lord offer up his Life a Ransom for you, that you might be made Members of This Church? Now hath He made known unto you, something of This Mystery; He hath manifested his Love unto your Souls, whereby you may know, you are some of the Members of his Church. His Church is but One. Your Lord will be seen, and known, more and more amongst you; his little Flock,

E

which

which are his Church. The Lord will strengthen what He hath begun here, in This Place, amongst you. Ye shall be bold, and valiant for your Lord, who hath bought you with his precious Blood; and, who hath touch'd your Hearts, now to own Him, and to follow Him, in This his Appearance. He doth answer the Desire of every sincere Soul; and He will answer your sincere Desires. Ye shall be a People that shall shew forth the Praises of your God; ye shall take Delight, in the Lord your God: Ye shall say, *what Manner of Love is This, that the Father hath now bestow'd upon us?*

XIX. J. Glover, *the same Day.*

Thus saith the Lord, said the Prophet. And, how was it known, that the Lord spake, by Him, but by some outward Tokens and Symptoms, which appeared visible, to those that beheld Him? You will say, what are those Tokens, by which it was apparent the Lord spake by Him? Now, in Order to your Satisfaction, you must enquire diligently, in the former Revelations of my Will: And There you will find, the Prophets were agitated, by my holy Spirit: Or else, what mean those Texts of Scripture, which say, the Prophet is mad, the Spiritual Man is a Fool? The Spirit of the Lord came upon me, says the Prophet. But, you will demand (tho' without any just Ground) how was it known, that the Spirit of the Lord came upon the Prophet? Seeing ye can't, at least ought not to be ignorant, how it was manifest, the Divine Spirit was upon the Prophet, when he delivered any Message, in the Name of the Lord; you know, it is said, in holy Scripture, that, All those which delivered the holy Oracles, were moved thereunto by the Holy Ghost. How did the Apostles know That, but by examining into those Testimonies, which They gave of their Mission? Take ye the same Course; and you will arrive unto an entire Satisfaction, whether This be the Voice of God, or no. Ye shall have my holy Spirit, saith the Lord unto you, at this Time, to guide and direct you, in this important Affair. What Encouragement would ye have more? What better Guide can you desire, or, hope to obtain, than the holy Spirit of your God?

who

who made you for his own Glory, and will not lightly suffer his Name to be dishonoured, by any evil Spirit: especially in a Work of This Nature, wherein there is a Voice, declaring it self to be the Spirit of God, and assuming all the Characters of the Almighty Former of all Things. My People, be not discouraged, therefore, from enquiring into This Appearance, from the Thoughts, that, it is an evil Spirit; seeing God is so jealous of his Honour, as not to suffer Any that trust on Him, to be imposed on, by That proud Prince of Darkness. Come, therefore, with that Humility of Mind, and I will give you that Satisfaction, which is necessary; and which will render you entirely happy, when your Lord shall appear in his Glory; which is very near, to be revealed from Heaven; the holy Habitation of the God of Abraham, of Isaac, and of Jacob.

XX. T. Dutton, the same Day.

As he, who only beheld those, who cut down the Cedars in Lebanon, or, the Workmen that dug the Stones out of the Quarry, could have no just Idea of the Form, or Magnificence of the Temple, designed by Solomon: So, he who only looks upon the rough Stones, or the unsquared Timber, wherewith This Greater Solomon designs to build his Temple; is no way qualify'd to judge, or determine, whether the same will produce a beautiful Structure, or no. Every one which shall be placed in my Temple, shall shine with Beauty; and every Pillar in It, shall be so wrought, with my Hand, as to add Magnificence, to the Structure. The Foundation thereof, is already laid with precious Stones: And the Superstructure shall be agreeable thereunto. But they, who go about to determine on the Work, and speak contemptibly of the Building; because the Materials appear not rich, nor splendid, nor adorned sufficiently, to their Judgments, are too hasty and forward. Yea, none is qualify'd, so to judge, but those whom the Master-Builder shall give an Idea of his Design. But, who is qualify'd to receive That Idea? The Wisdom of Man, is not sufficient to comprehend It. Therefore is it, that, I shall manifest the Beauty of It by Parts: But the Glory

thereof will not appear, 'till the whole Structure is finished : And then, shall every one praise the Wisdom, of the *Architect* ; every one shall admire the Excellency, of the *Fabrick*. This *Temple of the Lord*, is for all the *Nations* of the Earth, to worship in : This House, is wherein God will manifest Himself, to all People : Where they shall render Him Praise, and Adoration, with such beautiful Agreement and Harmony, as all the past Inventions of Men, shall appear vile and contemptible unto It. The Glory of the Lord shall shine, in the midst thereof ; and the Songs of Angels, shall be mix'd with those of the Saints of God. Fear shall be upon every Soul ; and Love shall flame from every Heart. Happy are the People, to whom God shall say, "*I will be your God, and ye shall be my People : Sit ye every Man under his own Vine, and under his own Fig-tree* : Behold, I bless the Earth, and It is become fertile : I restore the Creation, to its original Beauty : Man is now again, become the Excellency of my handy Works, here below ; my Delight is now again over Him, and again, I do converse with Him. Shall the Lord fail in his Promise ? Shall He not accomplish the Word, which He hath spoken ? Will He not establish Peace, over the whole Earth ? Shall not the Wolf and the Lamb feed together ? Shall not the Spears be beat into the Pruning-Hooks, and the Swords into Plough-shares ? Shall not God reign, and all the Earth rejoice, that He does so ? Think ye, that, the Earth, is to be, for ever, the Seat of accursed, usurping Spirits ; and, that the Lord Jesus will not shew his Conquest and Dominion, over all Principalities and Powers ; over the Prince of Darkness ? Think ye, that, He will not bind Him in Chains, no more to deceive the People ? Yes ; the Time shall come, when his Tyranny and Usurpation shall be no more ; when there shall be a Rest unto the People of God : Such a Rest, as the former were but a Type of ; to which Rest God will bring his People, by Signs and Wonders, and by an out-stretched Arm. The Host of Pharaoh, and every one that rises up against his Chosen, sudden Destruction shall come upon Them ; and the Arm of the Lord shall bring Salvation, to his People.

People. Did God promise, to the House of Jacob, that, He would make Them *Kings and Priests*, before Him? Has He said, that, all Nations shall flow unto his holy Mountain Zion? Will He forget his Covenant? No. The *Apostle* tells you, that, Israel was only rejected for a Time; *Blindness in Part* was so bap-
 ned to him, that the *Fulness of the Gentiles* might be brought in. But, the Time should come, when He should fulfil all that He promised, to those his People: When He should return *their Backslidings*; when He would bring Them from their Captivity, with ever-
 lasting Joys upon their Heads. And, you will find, that, the Nations of the Earth should rejoice, at what God would do unto Them; the People should even bear Them upon their Shoulders. And, the *Apostle* warns all *Christians*, to take Care how They stand, for their Standing was by Faith.

The *Jews*, they were tryed: The Appearance of your Lord was covered with a Cloud, and they rejected Him; they could see no Beauty, nor Comeliness in Him. Therefore They would not, that, He should be their Prince, their *Messiah*. Mark ye the Severity of God: For their Infidelity, They were rejected. This, ought to make all *Christians* to fear, lest they shou'd, at any Time, reject the Word of the Lord, sent unto Them. For, *Christians* are to look for the Lord from Heaven, to be again revealed, without Sin unto Salvation, for all the Ends of the Earth. And, if They refuse the Lord, coming in the Power of the Spirit; how can they excuse themselves, before God, which has shew-
 ed them such an Example of his Severity, against a People that would not hear his Voice.

Your Lord, and his *Apostles*, say you, wrought Miracles. But, do you also, at the same Time, consider how great Difficulties lay upon the *Jews*, if they received Him as their *Messiah*, and the *Apostles*, as Persons truly inspired by God? The Prophets had spoken of the Worship of the Temple, of Priests, and *Levites*; even at the Time, when the *Messiah* should reign. But, here was an Introduction of a Worship, without Those Sacrifices, which the Prophets intimated should be. Tho' your Lord told them, He came

not to destroy the Law, but to fulfill It; yet They were apprehensive, from what was taught by his Followers, that, They had a Design to undermine It. You find the same objected to Stephen. They looked for the *Messiah*, according to the Prophecies of Him, to bring Peace and Felicity, to bring Glory and Triumph to Them, and Conquest over all their Enemies. But, nothing of That appeared: On the contrary, the *Prince of Peace* tells them, He came not to bring Peace, but rather *Division*. And, so in Fact it was. For, the Corruptions of the People were such, that, they warr'd against his Doctrine: *The Father* was divided against the *Son*; and the *Son* against the *Father*; the *Daughter* against the *Mother*, and the *Mother* against the *Daughter*. These Clouds were such, as, without the Assistance, and Illumination of the Holy Spirit of God, They could not see through. The Wonders and Miracles, which your Lord wrought, tho' they confess'd they were extraordinary Works, yet, they served not to give Them Faith, in Him. When *Peter* acknowledged, and made the Confession, that, *Jesus* was the *Christ*, the *Son of God*; He tells Him, he had It not from *Flesh and Blood*. No; That Faith, was the Work of the Holy Ghost. Such as came as *little Children*; they who sought to God, the Fountain of Light, for his Guidance: to them did God manifest, that, He had sent forth his Son, and, gave his Holy Spirit to many of Them; by which They were enabled to declare the same, to others. He that doth the Will of my Father (saith your Lord) shall know of the Doctrine, whether it be from God, or no. That is, they who fear, and love God, and do his Will; God, by his Holy Spirit, will teach and instruct such Souls: He will manifest to Them, what is further his Will. But, those that deal proudly, towards God; they who, resting upon their own Knowledge, and their own Schemes, think the Things of God, the Things that concern his Honour, not worth looking into: Their Eyes are shut, their Hearts are hardened: The Discourses, even of the Fountain of Knowledge, of the Son of God Himself, are dark and mysterious; are wrap'd up in *Parables*: They see no Beauty, nor Excellency in Them. Thus did God, and thus

thus will God, at all Times, *confound the Wisdom of the wise, and bring the Understanding of the prudent to nought.* Let those that hear, be wise, and be instructed; For, *the Word of the Lord shall not be given in vain:* But, if It quickens not, It will destroy. Take Care, and fear.

XXI. T. Dutton, Monday, June 20.

Give Ear, O ye People; for thus saith the Lord, Behold, I come to visit the Earth, to call all Mankind before my Tribunal; to lay open the Secrets of all Hearts. Now, shall be accomplish'd, what was spoken by *John Baptist*, touching your Lord, that, He should come, with his Fan in his Hand, and thoroughly purge his Floor: The Wheat He should gather into his Garner, but, the Chaff He would burn, in Fire unquenchable.

Turn ye, therefore, every one, from the Evil of his Ways. Seek the Lord, whilst he may be found, in Mercy. For, the Day draweth nigh, when his Spirit shall no longer strive, with the Rebellious, and Despisers of It. The Lord, in his Mercy, sends forth a Cry at Midnight, calling upon you All, to prepare, and get your selves ready, and go forth, and meet the Bridegroom. For, thus saith the Lord, the Day is at hand, when the Royal Bridegroom shall espouse his Church, when He will felicitate Her with his Presence, and make Her partake of his Glory.

Behold, the Doors are yet open, by which, ye may enter into the Marriage-Feast; and thus are ye call'd upon, to get on the Wedding-Garment. Lest, when your Lord comes, ye be not found ready, to enter in with Him, and so be for ever excluded. Consider ye, whether This be not a Subject, that well merits your impartial Examination into: Whether, the Blessings promised on the one Hand, and, the Miseries threatened on the other; ought not to awake you, out of a State of Indifferency. If God, at any Time, speaks, it's the Duty of Man to hearken. He owes That Honour, That Respect, That Fear, That Reverence, unto the God that has created him, as to search and enquire, by all Means afforded him, what is the Will of God, that, he may perform It. For, Man was not made

made for himself; but, that, he might glorify the God that formed him; and so doing, be blessed with God, in that happy State, wherein God will felicitate his Children. Examine ye, your own Hearts; and see, whether it is not owing to your own Wickedness, that makes you so unwilling, to believe, that, ever God will again speak, to his People: Whether it is not, that, ye desire to be at Rest, and care not, by a Voice from Heaven, to be awakened, from your Slumber.

Shall I answer to the Secrets of your Hearts! Shall I declare the Murmurings of your Souls? The Eyes of God beholds your Treachery; and, ye are drawing a Vail, to blind your own Eyes. It is at your Peril, *whether you will bear, or, whether ye will forbear.* God will exhibit, in his Time, such Manifestations of his Power, as you shall not be able to withstand. In the mean Time, it shall not be in the Power of Man, to hinder his Work. But, you are acting your own Shame, and That which will, in Time, cover you with Infamy.

Why should it be thought strange, in the *Christian* Dispensation, that, God should vouchsafe the extraordinary Gifts of his Holy Spirit? The *Mosaick* One, was blessed with That Privilege. And, you find it a Subject of Lamentation among them, when God withdrew his Presence from them; so, as that there was neither Voice, nor Vision, nor none of whom they could enquire the Will of God. And, think you, that, in the *Christian* Dispensation, it would not be happy for the People, if the Wish of *Moses* were accomplished amongst them; that, *all the Lord's People were Prophets*? Let those that value themselves so much, that boast so highly of their Commission, and, of the extraordinary Assistance of the Spirit of God, which goes along with It; let them go and execute the Commission given to the *Apostles*, of teaching all Nations: Let them go and convert the *Jews*, and bring in the *Fulness of the Gentiles*: Let them make the Knowledge of the Lord cover the Earth, as the Waters cover the Sea, Where is to be seen, the vast Progress of Christianity, since the Gifts extraordinary of the Holy

Holy Spirit ceased? What Hopes is there, of their bringing back the Jews, unless the Lord vouchsafe to pour out a greater Measure of his Holy Spirit upon them? And, if It cannot be done, without receiving the Gifts of the Holy Spirit, who shall limit the Lord? Who shall confine Him, to such a Set of People? The Lord will abase the Pride, and Haughtiness of Men; and, Those that have exalted themselves, as Gods, in his House, He will abase, unto the Earth: Shame shall cover Them. For, many have taken That upon Them, which does not belong unto Them; and, have acted as Lords, in the Heritage of God. But, the Master of the Household comes, to call his Servants to an Account: And let Them take Care, lest He accuse Them of Treachery, and Infidelity, and They be not able to answer Him. If ye do not deny, but that the Lord may pour forth, the Gifts of his Holy Spirit, again; examine ye then, and see; consider what it is, will prove the Mission of a Prophet. The Lord did not always, exhibit stupenduous Miracles, to attest the Prophet's Mission, that ye know. Consider, it is the Welfare of your own Souls, that is concerned, as well as the Glory of God; (and therefore, act as ye will answer to both.) *The Fear of the Lord, is the Beginning of Wisdom:* And, the humble Soul shall be taught of God. Let every one, fear, for himself; For the Lord will not be mocked, with a Profession of Religion; neither will the Inventions of Men stand, in That Day: But whatsoever is not pure Gold, shall be burn'd up, with the Fire, that goes before the Face of the Lord. He that is wise, will be instructed.

XXII. T. Dutton, Tuesday, June 21, 1710

By Faith, Noah being warned of God, of things not seen yet, being moved with Fear, prepared an Ark, to the saving of his House, by which he condemned the World, and became Heir of the Righteousness which is by Faith. The Apostle, in that Chapter, enumerates many, who made themselves famous, and were highly honoured, by God; and set as Precedents to his People, because of their exceeding Faith. This He does, to upbraid the Jews, because of their Infidelity in the Messiah, and,

as a Warning, to the *Christian* Converts; lest, by any Means, They shou'd be tempted to the like *Infidelity*, of the Word of God.

Noah, is therefore proposed, as a singular Example, of the exceeding Benefits that redounded to him, by his Faith, in the Warning which God gave unto Him: God warned Him of the Destruction, which He would bring upon the Earth, and sent him also to preach unto the People; but, he was unto them as a *Mocker*: They believed not his Words. But, *Noah* being moved with Fear, prepared an Ark, by which He and his House was saved; when the rest were destroyed, by the Deluge. The *Apostle Peter*, likens the Coming of the Son of Man, to the Days of *Noah*; and your Lord himself, does so also. For, as it was in the Days of *Noah*, they were eating, and drinking, and marrying; they were minding the Affairs of the World, and disregarded those of God: So will it be, when your Lord comes: For, as it was long ago prophesied, so is it now. *Scoffers* are risen, saying, where is the Promise of his Coming? For, since the Fathers fell asleep, all Things continue as they were, from the Beginning: We see none of these Signs in the Sun, and in the Moon: We see none of these great Manifestations of great Power; we see none of those Threats, which were to precede That Destruction: There is no Fear for us; for behold, all Things continue as they were. But remember ye, as it was in the Days of *Noah*, so it will be, at the Coming of the Son of Man: Ye will be surprised, that are not awakened by the Cry, which the Lord, in his Mercy, sends forth at Midnight. And, that will be the dismal Case of those, that have not their Lamps trimmed, and Oil in them; They will be for ever excluded the Marriage-Feast; They will be, as is elsewhere explained of the Chaff, which the Lord will cast into the unquenchable Fire. Take heed, therefore, ye *Despisers*; For, the Lord is a consuming Fire:

And, who is it that can stand before Him? * This was Him? * Ye know not the Ways of spoke to some God; Ye know not how your own Mockers pre- Souls act upon your Bodies; much sent. less are ye capable to know, the Ways

Ways of the Spirit of God. Therefore, be afraid, and tremble : For, God is coming *to judge the Earth in Righteousness*. Man shall give an Account, before Him, whether he has glorify'd the God who made him, or no : Or, whether he has lived like a Beast. Read ye the Word of God, and see, if before He brought any great Calamity on his People, He did not, in his Mercy, vouchsafe to send Messengers, to stir them up to Repentance, and Amendment of Life; that his Judgments might be averted. For, *the Lord has not Pleasure in the Death of a Sinner, but rather that he would repent and live, and participate of the Bliss, which the boundless Fountain of all Good, has prepar'd, for those that love, and fear Him, and do his Will.* Why then, will ye die, ye Sinners? The Day draws nigh, when the Trumpet shall be sounded, from on high; and, every Ear shall tingle. And the great Men, and the mighty Men, the rich Men, they that have lived in the Abomination of the Earth, they that have not feared the God that made them; shall fly to the Holes, and Caves of the Earth; shall tremble, at the Approaches of His terrible Majesty. Here is a Voice, now goes forth, that bids you repent, for the Kingdom of Heaven is at hand : And, This Kingdom, is so explained, and described to you, as one, in which, the Will of God shall be done here, on Earth, as it is in Heaven. Does it not become you, to look into the Word of God; and see, whether there are such Promises made, by never failing Truth, as warrants you to expect such a glorious, and triumphant State, of the Church of Christ? See ye, whether the ancient Prophets, and Psalmist, has not magnificently described, the Royalty of the Messiah; the Glory, and Happiness of his Kingdom. See, whether such Characters, are not There given, as no Way agree with his State of Humiliation, here on Earth. See, whether there were some Reasons, for the Apostles, to look for the Lord again, to be revealed from Heaven; and that, then, He should accomplish what remains to be accomplished : That then, there should be a Restitution of all Things : That then, He would, indeed, restore the Kingdom to Israel : Then, He would make

them, *Kings, and Priests*, before Him : That then, every Vessel should be inscribed with *Holiness to the Lord*. That then, there should be *one Lord, one Faith, one Baptism*; one God acknowledged; throughout the whole Earth. This glorious, and happy State, so described, by the *Prophets*, so alluded to by the *Apostles*; is more plainly set out to you, in the Visions of *St. John*; wherein you have a Description of *the New Heavens, and the new Earth; the new Jerusalem*, that should come down from Heaven; in which no defiled Thing should enter. Which, you will find exactly to agree, to what the *Apostle Peter* had before said; that, tho' the present Heaven and Earth should be destroyed, yet, they, the *Christians*, look'd for a new Heaven, and a new Earth, wherein should dwell *Righteousness*. This was the Hope of the primitive *Christians*. They comforted themselves, with the happy State they should be in, when the Lord himself again appeared; when He came and took upon Him his Royalty. Therefore, was it, that They were, and was exhorted to be in an earnest Expectation of the Lord's Coming again. Now, tho' This *Faith*, is scarcely to be found on Earth; yet, It is not the less the Truth of God. And, that, you may know, that, It is the Truth of God, and may be prepared for This happy State; has the Lord, in his great Mercy, sent forth a Voice, now; calling you to look into the Word of God, and see whether the Things are not so. Seek ye unto the Lord, and he will teach you, if you seek in Humility, and Simplicity of Soul.

XXIII. T. Dutton, Wednesday, June 22.

* Sing. Sing aloud! call upon those who look for *Sion's Glory*, to rejoice; for Light arises in the East, and the Dawn of the Day appears. The Sun of *Righteousness*, is ready to arise, to refresh the barren Earth, with the Ardent of his Beams. The drooping Plant shall lift up his Head, and the *Wilderness* shall become a fruitful Field. Awake, awake, ye that sleep; meet ye the Rising of the Day; participate of the Fragrances of the Morn. Gather ye, gather ye, the Celestial Sweets; and refresh, and refresh your languishing Souls.

Souls. Behold, the glorious Beams of This glorious Sun, do dispel Morning Clouds: Darkness flies away, and shall have no more Place. For, the Sun shall never, no, no, never, never, never set again. Let the sincere in Heart rejoice, and let the Sons of God, shout, and triumph: For, *the Day of the Lord* is come, when He will console his Chosen, and make them glad that have mourned; and will recompence abundantly Those, that have waited, for his Appearance;

The Spirit of the Lord is upon me, and He hath anointed me, to declare These glad Tydings. Therefore, hear ye, O ye People, look ye unto Him that has bought you, and to God, your Saviour: Ye are the Sheep of his Pasture, therefore hear ye his Voice. He calls, and invites you, to partake of the Felicities, He has purchased, for you. The Lord, your Master, that went into a far Country, to receive a Kingdom; is now returning; and He will reward abundantly, those that have been faithful in the little, which He committed to their Trust. He comes, to make the Earth the Seat of his Glory, and to bring the Joys of Heaven, here below. God shall, indeed, dwell with Men: And the Angels themselves, shall not be such Strangers to Them; as They have been, hitherto. Man shall appear in his Beauty, in his Glory, a little lower than the Angels: The Spirit of the Lord, shall qualify Him, for That glorious, and happy State. For, He shall drink of the pure Fountain, and be not only refreshed, not only filled with Joys, his Heart made glad; but also purified, and cleansed from all his Defilements. He shall not be vile, in the Eyes of the Holy-One: For, He shall be clothed with a Robe of Righteousness, and white Garments shall be given Him. Who shall ascend, into This holy Hill? Who shall dwell, in the holy City of God? They that have clean Hands, and a pure Heart; they that are prepared, by the Spirit of the Lord. Draw nigh, ye that are athirst; for, the Fountain is open. Ye, whose Garments are defiled, go and wash them, in the Blood of the Lamb slain. Haste ye to be ready; for behold, thus saith the Lord, I come quickly, and my Reward is with me. Yet a little, and the Voice will be sounded
in

in every Ear, He that is filthy, let him be filthy still; the Moment is past, the Doors are shut, there is no more Time given, no Entrance into the holy City, the new Jerusalem. These Things, were shewed, in Vision, to St. John; who had intimated to Him, the Glory, the Triumph, of the Church of his Lord. Is it not told you, that, He had It from the Angel, commissioned by your Lord himself? And, This Angel tells John, that, the Testimony of Jesus, was, the Spirit of the Prophecy. This Spirit of the Prophecy, had been, long, a Witness for Jesus; even, before He came in the Flesh: And, It bore Witness to Him, whilst He was here, upon Earth: And It testified of Him, when He was ascended. And now, at This Day, does It also testify of Him; and shews you These Things, which touch his Royalty here on Earth. The Things, that ye have over-looked, and disregarded. It sets Him forth, as the Desire of all Nations; an Ensign set up, indeed, for the Gentiles, and all the whole Earth; whose Rest shall be glorious; glorious beyond Expression, or Conception of Men. Open your Eyes, and look toward This Rest; of which, the Rest given to the Israelites of old, was but a Type: And, the mighty Hand of God, bringing forth his then Church, from under Bondage, only Typical of the more glorious Deliverance, which God will work, for his Church. You shall see, and know, how Moses, and Joshua, David, and Solomon, were All, in their several Places, Types of This great Saviour, and Deliverer of his People; This King, and Priest for ever, after the Order of Melchisedeck. For, did He come Here, as Priest, to offer up Himself, as a Sacrifice; and won't He also come Here, and reign; and There, compleat the full Character of Melchisedeck? Yes; He will be King of Righteousness, and King of Peace; and, will establish Peace, throughout the whole Earth. When This Reign of Peace begins, This Reign of Peace, under the Prince of Peace, the glorious Messiah; you may find it declared by the Prophets, there should be no more disturbing Wars. There should be no more Occasion for the Sword, or the Spear: No; They shou'd learn War no more. O, open, ye your Eyes, and behold This glorious Rest, when the God of Peace shall bless

bleſs the Earth with *Peace*; and, *the Prince of Peace*, ſhall eſtabliſh *Peace*, upon It: When *Wars* ſhall be no more. Thus ſaith the Lord, blow a Trumpet, ſound forth a *Reſt*, unto the weary Soul: And thus doth the Voice go forth, and ſound, in your Ears. Hear ye, call upon the Lord; and He will lead you, He will guide you, to Theſe glorious Manſions of his *Reſt*: Only ſhake off your deſil'd Garments, that ye may be fit to enter. For, This glorious *Reſt*, admits not any Thing impure, any Thing unholy; No; the very Pavements of This City, is pure Gold; the Walls are precious Stones. Shall, then, the Inhabitants be vile, and filthy? No; the Inhabitants ſhall be agreeable, to the glorious Fabrick, of This City. Delay ye not: For, ſoon will the Lord introduce This glorious State, upon the Earth: And then, Wo be to Them that are not found ready, to enter into This glorious *Reſt*.

XXIV. T. Dutton, *Thursday, June 23.*

[*After a Prayer, ſpoken ſo very faſt, as It could not be taken.*]

Hear ye, O ye People, and conſider, what good Things God has in Store, for Thoſe that ſhall be thought worthy to ſit down with the Lamb, in his Kingdom. That God which firſt form'd Man upright, He that cloth'd him with Maſteſty, and Glory, and Honour, He that made all Things ſubject to him; can, whenever He pleaſes, reſtore Man to This, that He loſt. The Promiſe, made to the Father of all Mankind, ſhall receive a further Accompliſhment, than what It has done, hitherto. For, be it known unto you, that, the Sons of Men, have not yet reap'd, here, on Earth, all the Benefits which ſhall accrue to Them, from That Promiſe, of the Seed of the Woman bruſing the Serpent's Head. For He, the King Immortal, ſhall, yet, ſhew a more open Triumph, over the Prince of Darkneſs: And Man, by the Second Adam, ſhall regain, What, by the Firſt, He loſt. And, the vaſt Deſign of God, with Mankind, ſhall be found to have been plainly intimated, in the Beginning; and the ſucceeding Prophecies, to have further opened, and explained the ſame. When This glorious Work,

of

of the Restitution of all Things, shall be accomplished; Men shall see, that, God foreknew all the Revolutions, that He would bring upon the Earth: And, the Hand-Writing of God, shall appear, so legible, as every Eye shall be able to read It. God shall be more known, and more glorified, because of his former Proceedings, with the Sons of Men. Every Step in his Providence, every Vouchsafement to his Church, every Correction to his Chosen; shall appear to have had a further Meaning in It, than only for the Benefit, or Instruction, of the then present People. But, who knows the Things of God, but the Spirit of God? Or, who, in his private Capacity, shall go and interpret the Scriptures of God? No: It belongs to the Spirit of God, to explain, and unfold the Mysteries, contain'd in his own Word. And, it becomes all Christians, with Humility to wait, and with Holiness, and Prayer, to invite the holy Spirit, to explain and unfold, what God has declared, in his Revelations to Mankind. But, God works for his own Glory. And, such has been the Stupidity of Man, in all Ages, that, if the Spirit of God had not driven with Him, it God had not sounded a Trumpet from Heaven; He would have forgot the Hand that created Him, and would have had no Regard, to his Divine Laws. But, the Mercy, and Long-suffering of God, shall be magnified; and, every Thing shall turn to the Glory of the God, that framed the Universe. The Wicked shall glorify Him, by his Destruction; and, the Righteous, in their Salvation. The Things inanimate, shall praise Him. For, Man, in the New State, in the new Earth, shall see more, of the Beauty of his Handy-Works: And, there shall be both a Heart, and continual Themes, for Songs of Praise, to Him that delights in such Sacrifices, as flow from a sincere, humble, holy Heart. The Understandings of Mankind are narrow; and They are apt to judge of the Things of God, as They judge of their own Affairs. Their Love is terminated, almost wholly to Themselves; and, They are apt so to bound the Love of God, also. But, God will shew Himself a common Father; ready to receive, and embrace All, that

that come unto Him, in the Way He has directed. Shall God first acquaint Man, before He has Liberty to work? and, ask his Leave? No; none shall limit the Almighty: And, the Opposers of Him shall perish. It behoves All you, who are here present, to examine with Fear; with seeking unto God, by humble Prayer; into the Voice, which is now sounded, in your Ears: For, the Subject is what concerns the Honour of God, and the Good of your Souls. If you find It from God, It requires Praise, and due Acknowledgment; and, an Obedience to what you are commanded. But, ye can no Way excuse yourselves, in a total Neglect; since the Means are before you, and Opportunities are given. It ought not to be a Matter of Astonishment, that, God shoud speak, again, to Men: But, it ought to have been a Subject of your Prayers, that, God would again, pour out the Gifts of his Holy Spirit, to instruct his Church, as at the Beginning. For, read ye, and consider; and ye will no where find, that, God has any where declared, He would no more manifest Himself, either by Dream, Vision, or Voice, or, by the Gifts of his Holy Spirit: But, on the contrary, ye have many Things said, that warrants you to expect Them. The Day is come, when God remembers his Covenant with Israel, and thinks upon his ancient chosen People. The Day is come, when the Lord remembers what He swore to H I M of old; when He said; Sit Thou by my Right Hand, untill I make thy Footstool. He will perform his Covenant to David, and set the King upon his Throne: And He shall rule All Nations. Behold, now is the Marriage of the King's Son proclaimed; and ye, ye are invited to It. Make ye no Excuse: For, ye may read the Fate, of Those that did not. Beware, and fear; for the Spirit of the Lord, will not always strive. And, thus saith the Spirit, The Lord comes quickly; and let the sincere in Heart, say, Come Lord Jesus, come quickly.

As soon as the foregoing Warning was ended, the Messengers were All carried before the Magistrates, who order'd Them to leave This Place, on the Monday following.

XXV. T. Dutton, Friday, June 24. in Answer to
Prayer the same Morning.

Let your Souls love, and fear Me, and strive ye, in
all Things, to do my Will; and my Presence shall be
with you, and your Work shall not be grievous, or
hard for you to bear.

Guy Nutt. O Lord, Thou knowest it is the Desire
of our Souls, to love, and fear Thee, and to honour
thy great, and worthy Name.

T. Dutton. My Wisdom shall, then, be your Guide.

Guy Nutt. 'Tis that, O Lord, we entreat of Thee:
For, without It, we shall not bring That Glory un-
to Thee, as we ought to do, and desire.

T. Dutton. And, my Strength shall enable you to
stand.

Guy Nutt. Lord, That is it, we humbly desire of
Thee, to stand for Thee.

T. Dutton. I lead you, at present, as little In-
fants.

Guy Nutt. And we desire to follow Thee, as such.

T. Dutton. Why do vain Men combine together,
and contrive, to defeat the Work of God? The Pow-
ers of Darkness shall not prevail, and the Bands of the
wicked, shall be broken asunder: And the Means that
Mankind takes, to hinder the Progress of the Almighty
Prince, the King of Glory, to the Throne of David; shall,
by the over-ruling Wisdom of the All-wise, contri-
bute to the Advancement of It. Ye are mine, cho-
sen for my Work. Fear ye not, but put your Trust
in me. Nothing shall befall you, but What shall
make for the Good of your Souls, and the Glory
of my Name.

It is my Will, that, till ye are commanded by
me, ye depart not This Place.

Guy Nutt. O Lord, keep Thou us, in a full Resig-
nation to thy Will, and be Thou with us; and That
will sufficiently support us, and encourage us, in thy
Way, and Work. That we may but honour, and
glorify thy Name, is all we desire, here, or elsewhere.
O that Thou wouldst put thy Spirit within us, and
that thy Word may come forth, out of our Mouths,
Thy Word only, O Lord!

T. Dutton. 'Tis also my Will, that, ye forbear publick Assemblies, unless I command them: Yet, I will not cease to speak; and my Work shall go on;

Guy Nutt. And also prosper.

XXVI. Guy Nutt, *the same Day, just before Dinner.*

The Day draws very near, when all Temporal Mercies, shall be a Blessing, to my Children. Rejoice, my Children, at These, These glad Tydings, that is founded in your Ears; that, your Lord is in his Way, whose Coming is very glorious. Their Souls shall be made to rejoice, for all the Goodness, that the Lord is ready to bestow, upon you. O, prepare you, for the Coming of the Bridegroom, your Lord; who will entertain you, at the Feast of fat Things, which shall be prepared for all his Children. Be not afraid of the Cross: He that shall confess Me before Men, Him will I confess, before my Father. Who can harm you, if you be Followers of your Lord, in Sincerity, and in Truth? You shall obtain the Desire of your Souls; you shall be made living Witnesses of your Lord, in this World. Count it your Joy, and your Crown, to be Followers of the Lamb; who doth comfort, and rejoice the Souls of his People, under all their Exercises, and Afflictions. Fear not, but trust in the Lord your God; who will shine forth, in his Glory, and his Majesty, to the great Comfort, Joy, and Consolation, of every Mourner in Zion; and, to the Confusion and Amazement, and Terror of all the Enemies of your Lord, who will not have Him to reign over them: His Displeasure will be very great, unto Such.

XXVII. J. Glover, *after Dinner.*

O Lord, shall we receive of thy Benefits, and shall we not return Praises unto Thee, for the same? Our Souls bless, and magnify thy glorious Majesty, for thy Goodness to us, at this Time. We praise Thee, O Lord, for filling and refreshing our Bodies, with thy good Creatures. Fill our Souls, with thy Holy Spirit, that we may, in the Enjoyment of This, and all thy Mercies, live to thy Praise, and glorify thy Holy Name. Fill our Souls, O Lord, with a Sense of thy Goodness; that, from a living Apprehension of the same, we may celebrate thy Praises. Lord,

we desire, to be devoted entirely to thy Fear, and Service; Our Souls, desire to magnify thy holy Name, at all Times. We desire to acknowledge Thee, as *the Giver of every good and perfect Gift*. We bless Thee, O Lord, for stirring of us up, at this Time, to bless thy Holy Name, to shew forth thy Praises, thro' Jesus Christ, our Lord. Mercifully accept of us, and bless us, and be with us, this Day, and the remaining Part of our Lives; that we may, in all Things, seek thy Honour, and Glory. [*Then laying his Hand upon T. Dutton, said,*]

I will so meliorate thy Temper, and so tune thy Voice, as that Thou shalt be able to sing, more melodiously. Thou shalt be able to charm, by thy Voice, the Ears, and Hearts, of those that attend upon what I shall speak by Thee, when the full Time comes that I think fit to exert my Power, in a Work of that Nature. In the mean Time, wait Thou believing, and expecting the full Accomplishment, of All that I have promised unto Thee. Thou shalt go forth, doing wonderful Things, in his Name. Go Thou in Peace, my Blessing is upon Thee.

XXVIII. T. Dutton, *the same Day*.
My miraculous Power, supporting the Instruments which I have chosen, in This Work, under the Difficulties, and Tryals, they meet with from the World; is, what ought to be remarked, by every sober Enquirer. *Whence had These Men This Boldness, and, This Man, This Wisdom?* were Observations the Jews could make, of your Lord, and his Apostles. And, every extraordinary Vouchsafement, in an Appearance, coming as from God; ought to be narrowly look'd into, and duly considered. For, the Fountain of Wisdom, acts nothing in vain; nor is any Gift given, to be disregarded. And, his Works, and his Ways, are always such, as the more They are look'd into, the more do They fill the Mind with Astonishment, and Admiration, at his Wisdom. Say the World now, if God vouchsafes miraculous Attestations, in This Work, why don't you sound a Trumpet, and call the World, to be Spectators of It? Not remembring, that, sometimes, their Lord Himself charged those, who had

received miraculous Benefits to themselves, not to publish the same abroad: And, some of his great Works, He did in private, and endeavoured to conceal Them. And, This Proceeding of His, was more for the Glory of God, more agreeable to his Scheme; than if every great Work had been done, amongst the greatest Concourse of Spectators. You read not, that, your Lord wrought the most of his Miracles in *Jerusalem*, but in a remote Part of *Judea*; at Places where the *Jews* thought, no good Things could appear. Thus, were the Hearts of his People try'd; their *Wisdom* was confounded: their *Eyes* were blinded with the *Vail*, that They had put before Them. It is a great Manifestation of the Power, and Wisdom of God, and Demonstration of his Work; when It is carry'd on, contrary to all the Wisdom of Mankind. When your Lord acquainted his *Apostle*, that, He was to die; *That be far from Thee*; That, They apprehended, wou'd be such a Shock, to the Faith of his Followers, such a Destroying, and Undoing of the Work that was begun; as wou'd leave no further Room for Hope, that, He was *the Messiah*, the *Deliverer of Israel*. But, God could never be defeated in his Work; And, the most unlikely Way, in Man's Understanding, was the only Way that God, in his Wisdom, chose. *The Shepherd* was smote, and *the Sheep* were scattered: And, tho' there was some Sparks of Faith, yet, was there scarce Courage, in Any, to own Him, that They had long professed to be *the King*, the *Deliverer of Israel*. It was no probable Thing, that, a few mean Men, and illiterate, under This Cloud, shou'd be able to make the World believe, that, Him whom the *Jews* had crucify'd, as a Malefactor, was *the Lord of Life*, and, *the King of Glory*: But, with God, all Things are possible. And tho' almost the whole Nation of the *Jews*, the ancient *Olive-Tree*, would have none of Him; They, to whom *the Oracles of God* were committed; They, to whom He was, in a peculiar Manner, promised; They, who were, in the most extraordinary Manner, to be blessed by his Presence; They that were to have been *Witnesses* for Him, unto *All Nations*: These, These very People, were his Enemies, were his

Oppo-

Opposers, deny'd Him. But, God wanted not a People: *Out of the Stones*, He could raise up Seed to believeing *Abraham*. He could easily call in, whom of the Inhabitants of the Earth He pleased, and reveal his Son to Them: And, by a People that, in the Esteem of the *Jews*, were no People, He could, and did provoke Them to Jealousy. Let nothing, therefore, discourage you, in This my Work: For, every Cloud, shall, in the End, add a Beauty to It; and, all Opposition of Man, shall be for the Manifestation of my Power, and Glory. From the Midst of Confusion, to the Eye of Men, shall arise Harmony, and Beauty. The humble Seeker, and Enquirer into the Displays of my Wisdom, shall see, in every Step of my Work, Divine Wisdom shine. For, as none truly knows the Things of God, vail'd in his Word, but those to whom the Spirit of God does reveal Them; so, none can see the Beauties of Divine Wisdom, in his Appearance, in the Progress of his Work; but those whom his Spirit illuminates, so to see Them. Those that, with a bold Insolence, demand Miracles to be given; wou'd do well to consider, whether any miraculous Vouchsafement, would give Them Faith, and full Assurance, that, It was the Work of God: and whether, if a true Frame, and Disposition of Soul, agreeable to the Will of God, did not succeed, such a miraculous Vouchsafement; They would not be more inexcusable, before the Throne of his Judgment, and more liable to his Wrath. And, whether it would not become Him, that is the Rewarder of them that diligently seek him, to reward, more abundantly, in his Kingdom, those that believe; even, upon the Report of others, that, the Lord is risen; than those that, with *Thomas*, stay, 'till They can thrust their Finger into his Side, and see the Wounds which the Nails had made. Your Lord said, blessed should they be who, not having seen what *Thomas* saw, yet believed. Tho' Miracles, of themselves, give no true Faith; yet, when the Understanding has nothing left to object, when all his Demands are answer'd; is there the same Room, for the Graces of God's Spirit? Can a Trust in God, and his Goodness, be then so much exemplify'd?

plify'd? Does He come in as a Volun-
tary, who can resist no longer? I will place my Children on a Mount,
and They shall look back, and see, with a delightful
Prospect, the Beauty, and the Harmony of every
Step, in my Works. And I will fill your Mouths,
with Songs of Praise. The Day, the Day of Conso-
lation, the Day of Triumph, and Rejoicing; The
Day when my Chosen shall sing the Song of Moses and
the Lamb, is near. Praise the Lord; let all the Earth
praise the Lord.

XXIX. *Ps. 150.* *Let us sing unto the Lord, the same Day.*

* O, come, let us sing Praises to the Lord, our God, who has manifested Himself to us, in such an extraordi-
nary Manner. Let us magnify his Holy Name; let
us shew forth his Praises, in Songs of Triumph. For,
He is worthy, above all Gods, of Praise, and Ado-
ration. The Lord that made Heaven and Earth, He
is the God of our Salvation: He is the Redeemer of
Sion. He it is that has made our Souls glad, and
to rejoice in his Divine Love. O Lord, we therefore,
bless and magnify thy Holy Name; Our Souls re-
joice, in thy Goodness, at this Time. Fill then, our
Hearts, with those Divine Raptures, wherewith Thou
usest to make glad, the Hearts of those that trust in
Thee. *T. Dutton.* † We will anticipate the
Day. If our God puts Foretastes of Joy into our
Souls, shall not our Mouths bless, and praise his holy Name? Yes; we
will of his Wonders tell. The Lord looks down, in
Love, upon the Sons of Men: He shines in Goodness,
from the Habitation of his Holiness. Come, come; the
Voice goes forth: Come, come, *cast and see.* Turn again
ye Wanderers; turn again ye Wanderers: *Why will ye
die? Why will ye die?* Why will ye be excluded from
the Celestial Joys? O the Celestial Joys! Here's a Ban-
quet prepar'd, here's the Nuptial Feast: The glorious
Lord, He opens wide the Doors, and you invites. Come
come home, come come come, make no Stay.

Guy Nutt. What means This joyful Noise? Is not
the Voice of the Turtle, now heard in your Land? Is
not

not the Winter almost past and gone, and the Flowers be-
gin to appear, now, in the Earth. I began on this
in T. Dutton, [singing.] O, the refreshing Dew, from
Heaven doth distill; and the Beauty, the Beauty,
F. Glover, [singing.] Which shall refresh the wear-
ry Soul.

T. Dutton. And make him to laugh, that long has
mourn'd.

F. Glover. And cause him to rejoice, that never
knew, what it was to be glad.

T. Dutton. Tell abroad, shew unto the People eve-
ry where, what God does for your Souls.

F. Glover. What Raptures He fills your Souls with.

T. Dutton. These are faint Emblems, of the Bliss
of the Saints of God. Here's a Crown, here's a
Crown: Who would not bear the Cross to wear This
Crown?

F. Glover. In This imperfect State, you are not ca-
pable of bearing those glorious Manifestations, where-
with I will bless Those, that are worthy to reign with
me.

I will so display my glorious Banner, as that All
Nations shall behold the same, and flow unto It. They
shall see my Ensigns spread abroad: It shall be mani-
fest, to the whole Earth. Every Part and Corner, of
This habitable World, shall be enlightned by my
Truth. Every Nation, Kindred, Tongue, and People shall
see, and how to the Royal Standard of the Tribe of Ju-
dah. Who would not rejoice, at the Hearing of such
happy News, as This is? What Soul can forbear to
sing Hymns of Praise, to That God, who has enga-
ged himself to effect, and accomplish so glorious an
Undertaking, as This is? Awake, awake, ye drowsy
Sons of Sion; awake from your Beds of Ease, and
Security; awake from that lethargick Stupidity,
that has overshadow'd your Understandings, and dark-
ned your Mind; and behold the glorious Appearing of
your Lord: Behold, the Sun of Righteous-
ness, is beginning to rise. Behold the
first Dawn of the Morning, which will usher
in That glorious, and resplendant Light, wherewith
the whole World shall be replenish'd. Behold the
glori-

glorious Beginning, of That Time of Peace, and Rest, which shall never more cease. Behold, All ye, that wait for Redemption in Sion, behold your King cometh, bringing Salvation: Behold, behold his Reward is with Him; his Reward is with Him, and, his Work is before Him. Behold, He comes with ten thousand of his Saints, to judge the World, and All them that dwell therein: Behold, He comes with Power and great Majesty. Behold, his Arm is stretched forth, to take Vengeance of All that will not hear his Voice, and receive Him for their King: Behold the same mighty Arm, extended towards All Those, that are willing to receive Him. Come ye, therefore, and embrace the Offers, and Tenders of his Love: Come ye, whilst his Arms are stretch'd forth, in Love and tender Compassion, towards you.

* O Lord, we thy poor, and unworthy Servants, would, in all humble Manner, prostrate our selves before Thee; humbly imploring Thee, to be gracious, and merciful to our Souls. We, O Lord, acknowledge readily, that, we are unworthy of the least of all thy Mercies; but in, and thro' Jesus Christ, we hope to obtain Acceptance, with Thee. Pardon, O Lord, and forgive us all our Sins: Mercifully accept of us, in Jesus Christ, our Lord. Wash our Souls, with his most precious Blood, and cleanse us from all the Defilements of Sin, and Impurities of our Transgressions, which we have committed against Thee. Lord, we have erred, and run astray, from thy Commandments: We have been perverse, before Thee, and in thy Sight. Deal not with us, therefore, according to our Deservings, neither reward us, according to our Iniquities; but, in Wrath, remember Mercy: And shew the same to our Souls, by removing the Guilt of every Transgression, and Disobedience, that we have been guilty of, at any Time, before Thee. O Lord, it is thy Power must renew, and sanctify our Souls; 'tis thy Power must make us conformable to thy Will: 'Tis thy Power must change our Hearts, and banish from thence every Abomination, and beloved Lust: 'Tis thy Power must make us fit, for thy own Use and Service. Work in us, there-

H

fore,

fore, O Lord; by the Power of thy own Holy Spirit, work in us; to the End we may be made conformable, to thy Holy, and Divine Will; to the End our Corruptions may be subdued, our Passions mortify'd, our Lusts entirely killed; and that, a new Spring of Life, and Zeal, for God, and Religion, may be flowing into our Souls; to the End our Hearts may be engaged to Thee, and to thy Service, with the greatest Strictness and Severity, we are capable of, whilst in This State of Imperfection. O Lord, we desire, that, *thy Kingdom may come; that, thy Will may be done, on Earth, as It is in Heaven.* We desire we may be fitted, and prepared, for the glorious *Appearing of Jesus Christ, our Lord, the Captain of our Salvation;* who is about to be revealed from Heaven, to take to Himself his great Power and Reign. Come, Lord Jesus, come quickly, and establish thy Glory, in This World. Make All the Inhabitants thereof to know, that, Thou art *the only Potentate, the King of Kings, and Lord of Lords.* Come Thou, and take Possession of our Souls: Fill Them with thy Fear, with thy Love; with those ravishing Joys and Delights, wherewith Thou usest to make glad, the Hearts of thy poor Children. Come Thou, and anticipate those blessed Days, by letting of us have some Foretastes of those ravishing Joys, Thou hast so often declared, shall be the Portion of those, that wait for thy *Appearance, and Kingdom.* O Lord God Almighty, hear us, for the Sake of That same Lord Jesus; and vouchsafe to our Souls, some further Manifestations of thy self; even, This Day, if it may please Thee. O Lord, we desire, thy Word may yet be sounded in our Ears, and that, our Hearts may be open to receive, and entertain the same; and, to give Thee the Praise, and Glory, of all our Enjoyments. Lord, we do bless, and praise Thee, for all thy Mercies; for those spiritual, and ravishing Entertainments, we have had, This Day. O, let Them make lasting, and durable Impressions, upon our Souls: Let Them be wrote with such indelible Characters, as never to be obliterated, by all the Powers of Earth, and Hell, tho' combin'd together against us. Lord, write Thou a Law of
Thankful-

Thankfulness, on our Hearts; and let a living Sense of thy Goodness, perpetually remain There. Let our Souls say, continually, *let the Lord be magnify'd*; let the Name of the God of Jacob be exalted, to everlasting Ages. *Amen, Amen.*

XXX. J. Glover, Sunday, June 26. in private, after Dinner.

* O Lord, we celebrate thy Praises, for thy Goodness unto us: We praise, and * *Sings.* magnify thy Holy Name, at This Time, for thy Love, in providing for us. We praise Thee, O Lord, for the Blessings of This Life, by which we have been refreshed and comforted. Fill our Souls, with those Divine Joys and Consolations, that flow alone, from thy solacing Presence. Fill, and inspire us with thy Holy Spirit, that, our Souls may be induced to praise Thee, as becomes us. O Lord, take a full, and entire Possession of our Souls, that, They may be altogether thine; and that, we may spend, and be spent, in thy Service. O Lord, fill our Souls with such a Sense of thy Goodness, as that we may be engaged to Thee, in the strictest Bonds of Love, and Obedience.

Gracious, and holy Lord, our God, we desire to lift up our Hearts, and with Thankfulness, and Acknowledgment, to bless and praise thy holy Name, for all the Mercies that we receive at thy Hands. O Lord, let us, never forget thy loving-Kindness, in calling of us, to This thy glorious Appearance, and Manifestation of thy Love, and Goodness, to our Souls. *What shall we render unto Thee, O Lord, for all thy Benefits, done unto us?* Eternity, is Time little enough, for us, to celebrate thy Praises in. O, help us so to walk before Thee, in Love, and Obedience to thy Holy Laws, that, we may be meet to celebrate thy Praises, in That glorious Kingdom of our Lord, which is about to be establish'd, here, in this World. More than base Ingratitude, shou'd we be guilty of, not to praise and magnify thy holy Name, for all thy gracious Discoveries of Love, and Goodness, to our Souls. Pardon our Want of Love to Thee, and suitable Returns of Praise, Gratitude, Thanks, and

Acknowledgment. Lord, we would put our *Mouths in the Dust*, if so be there might be *Hopes*, to obtain thy gracious Pardon. Humble us, O God, humble us, by the Power of thy Holy Spirit; and give us such a Sense of our own Unworthiness, as may make us crumble into Nothing, in our own Eyes. Lord, *what are we, or what is our Father's House*, that, Thou shouldst have one favourable Regard, for us? We are thy *Children*; Thou hast said it: O Lord, help us to *walk worthy of That Relation*; that, we may not, at the last, notwithstanding That Denomination, be excluded from the Enjoyment, of those blissful Communications; which Thou wilt confer upon All those, that answer That Relation; when our Lord *shall appear the Second Time, without Sin unto Salvation*. O Lord, let thy Presence be with us, at This Time: Let thy Power be display'd amongst us. Lord, we are here, a few in Number, of those that desire to wait upon Thee, in the Integrity of our Hearts; desiring to meet with thy Divine Consolations. May we not, O Lord, be disappointed in our Desires, and Expectations, at This Time. Thou canst fulfill the Desires of our Souls: Do it, O Lord, *according to the Multitude of thy tender Mercies*, thro' Jesus Christ, our Lord, the Saviour of our Souls, *the Captain of our Salvation*. Hear us, O Lord, for his Sake; and answer the Desires of our Souls. To Thee, with Him, be Glory, Honour, and Praise, now, and for ever, and for evermore.

XXXI. T. Dutton, *the same Day, after long Agitations*.
The Word of the Lord, comes not at the Will of Man; but, the Spirit bloweth where It listeth; and moveth when It pleaseth. He that poureth Floods upon the barren Wilderness, He that taketh the Beggar from the Dunghill, and setteth him among Princes; the Almighty Sovereign, dispenseth his Favours, to whom, and when it pleaseth Him. He chuseth the poor, and despis'd amongst the People: The Weak He maketh to pull down the Mighty, and the Foolish to confound the Wise. Who shall boast himself, before his Maker? Who shall glory, in his Power, or Wisdom? Such shall the Lord abase. Here is a Day of Rejoicing, proclaimed for All those, that stand ready to enter in with the Bridegroom,

groom, into the Marriage-Feast : And, here is a Day of judging the Earth in Righteousness, also proclaim'd; wherein every Heart shall be tryed, and the secret Things therein contain'd, expos'd. You read, how the Wisdom of Solomon was prais'd, because that He caus'd the contending Harlots, that came before Him for Judgment, to discover their Hearts ; and, so will This King of Righteousness, judge his People : So will He work, as that the Earth shall behold his Justice. For, Men shall lay open themselves, to their Neighbour. You shall see, in such a Manner, as you have never yet conceived, the Meaning of These Words, that, *He will sit as a Refiner*, that, *He will thoroughly purge his Floor*; how that, his People shall be as Gold, *seven Times purify'd in the Furnace*. You will find, what Necessity there is for Faith and Patience ; for a Trust in God, and Resignation to his Will ; for Humility before Him, and, all the Graces of his Holy Spirit: For, your Hearts will be examined, on every Article. And, if you have not your Armour on, if there be any Part left off; your Weakness will be expos'd, to your Shame. In This Day it will be seen, how vain, a Profession of Religion is, *without the Power thereof* : The Difference between them that know the Lord by Name, and them that know him experimentally, in their Souls. *Who shall abide the Day of his Coming ? Who shall stand before his Judgment-Seat ?* Let none deceive their own Hearts. For, *if the Righteous scarcely shall be saved, where shall they that have lived altogether in Sin, and run continually in a Course of Iniquity, appear ?* Let every one, look into their own Soul, and see what Provision there is made, for *Its* Safety. Every one must give Account, for himself; and, there will be no answering by Proxy, in That Day. You have, All, Talents committed to your Trust; and it will be required, at your Hands, how you have improved the same. Consider ye the Terms of the Gospel ; and, how that a Christian's Life, consists more in Practice, than in Speculative Opinions. Glorify the Lord your God, by your Lives and Conversions ; by your holy and virtuous Actions. Let the Beauty, and Wisdom, and Excellency, of the Pre-

Precepts of the Gospel, appear; by the Happiness, which your Lives demonstrate It would produce, amongst Men, if universally observed. How shou'd they, that remain in *Darkness*, be perswaded, that, ye dwell in the *Light*, when the same *Works of Darkness*, are practic'd amongst you, as are with Them? Think you, that your Lord will not require a severe Account of those, that have taken his *Name* upon them, have call'd Him their *Lord and Master*; and yet, have not done what He commanded them; but the contrary; and dishonoured Him, and cast Reproach, upon his *Name*? Yes; the *Christian* World, shall feel his *Rod*, for That. Let those that hear This Threat, turn away from *That*, which will draw down Punishment upon their Heads, unless They do so. He calls to his Followers, to come out of the Destruction. For, thus saith the Lord, the *High and Mighty One*, *I smite the Earth*, and the wicked shall perish: Let All be upon their *Watch*; for, *behold, I come quickly*. If the Lord, will, thus, visit the *Earth*, and call all Mankind to an Account, before Him; if none but they who are prepared, with *righteous Rabes*, can stand in That Day: What Reason have you, to blest and praise his holy Name, that, He vouchsafes, thus, to warn you, of it? And how vain, and foolish, is the Reasoning of those Men, who say, "We have no Need of any such Call; we have the Word of the Lord delivered to us; We know, there is a Day of his judging the *Earth*, and We are sufficiently told thereof?"

The Spirit, long ago, said of your Lord, *Behold, I come quickly*; yet, limited no Time, when He shou'd appear: But, so spake, as that All Men should be upon their *Watch*, for his Appearance. Now, say the Teachers of the People, "Be ye in Readiness; for the Lord will come to judge the *Earth*, and we know not how soon. This, has been the Saying of many Ages; and, This is the telling them, of the Lord's Second Appearance. But, say the Men of the World, "Behold, all Things continue as they were; we have been told This, many Ages; and yet, there is no more Sign of his Coming, at This Time, than many Hundred Years ago. This Infidelity in the Word

of

of the Lord, and of the glorious King of Israel, to come unto his People; has spread it self over the Christian World: And the Priest, as well as the People, is infected with It. Did They observe, what was written in the Word of God, and faithfully teach the People, from thence; and not form Systems, and Schemes of their own, and then, endeavour to support them, by some Passages of the Word of God; They wou'd find clear, and expresse Revelation, and Promises, of Christ, their Lord, coming to reign amongst his People, gloriously, and triumphantly: They wou'd see, that, his Coming to judge the Earth, in Righteousness, is, not Coming to destroy the Earth. But, their own Hearts have deceived Them; and They will not be perswaded, that, their Infidelity is such, as It is. It requires Faith and Patience, and a great Assistance of the Spirit of God; to teach and perswade the People, that, their Lord will come, according to his gracious Promise, and restore all Things, as at the Beginning: And, tho' the Lord shou'd seem to delay his Coming, yet not to be weary of such a Waiting for Him, nor to faint, in their Faith: to bear with Meekness, and Patience, knowing, the Lord will reward Them, in his Kingdom, for the Reproaches, which the Scoffers shall cast upon Them; saying, where, where is the Lord coming in, his Kingdom, that you speak of? No! They have chosen to themselves, a more easie Way; They preach the Lord to come, at the End of the World; and, 'till the End of the World come, there is none can scoff at Them; and, then, it will be too late. But, the Lord will be magnify'd, in his Goodness. He that has, at all Times, shewed Himself gracious, and merciful to his Church; does now, in your Day, manifest his Goodness; in that, He sends forth a Voice, to call ye to an Expectation of these Things; to a Faith in the same, and a Preparation for That Day; to an Exercise of the Graces of his Holy Spirit, on Account thereof; that, you may be rewarded, in the Kingdom of your Lord. For, your Lord was a Precedent unto you: It behoved Him first to suffer, and then to enter into his Glory: and ye must also bear his Cross, if ye will reign with Him.

Who shall say, to the Lord, what dost thou? Who shall say to Him, why dost Thou call out of the Highways, and Hedges, and bring into thy House? Why dost Thou exclude the Seed of Abraham, and call in the uncircumcised Gentiles? To display the Riches of his Love, his Sovereignty over his Creatures; and that, He stands not in Need of the Seed of Abraham, or, of the present Race of Christians, for a People. For, whom He pleases, can the Lord call; and of them which are, even, as the Brutes of the Field, can He make a glorious People, before Him; and pour his Spirit upon Them, and They shall praise Him. Let none be high-minded, but fear: Let none boast of their Privileges; let All stand in true Humility, before their Maker. For, God, that dealt severely with his ancient Church, may shew his Sovereignty also with his present. But, That gracious God, the Father of Him, who would not quench the smoking Flax, nor break the bruised Reed; will look, in Tendernefs and Compassion, on every Soul that looks towards Him, in Sincerity and Truth. Where the Wandrings have not been out of Pride, and Perverseness, but for Want of a more sure Guidance; where the Way has not been shewn; such Sins of Ignorance, will the Lord, in his Mercy, to the returning Sinner, pardon. But, let none despise any Offers of his Love, nor any Means afforded Them, for better Instruction: For, the Lord speaks not in vain.

O that we could, with humble Reverence, prostrate our Souls, before Thee; who rulest in the Heavens, and the Earth, whose Presence is every where! O that our Minds were fill'd, with awful Ideas of thy tremendous Majesty! O that we could truly reflect, on the vast Disproportion there is, between an Infinite Being, and such Crums of Dust, as we are! O Lord, that, the Pride of our Hearts may be abated; that, we may fear the Almighty, and search into the Ways of Infinite Wisdom, with Fear, and a holy Dread: Let us have, before our Eyes, the poor Narrowness of our own Understandings; which are but as a small Spark of Light, to an immense Sun of Glory. Hath not thy Hand form'd us? Does not thy Power support

port us? Were we not made, for thy Glory? But, do we answer the End, of our Creation! O Lord, give us to see our Depravity. What were we, even in our Original Beauty, when compar'd to our Maker? But what are we now, in our Deformity, in our Degeneracy! O Lord, there is little of thy Image remains upon us; the Seed of Corruption, has prevail'd; the gracious Gifts, which Thou bestow'dst on us, are forfeited. We, O God, are *vile, vile* when we truly behold our selves, in our own Eyes; much more *vile*, in the Eyes of *the Holy One of Israel*. But, we are not without Hopes; no; we have Faith in thy gracious Promises, that, we shall not always remain in This, our lapsed Condition; not always as Slaves to Sin, nor under the Tyranny of *Satan*: But, that thy Power, and thy Goodness, and thy Love, will be manifested, in restoring thy poor, degenerated Creatures, to That State of Uprightness and Perfection, in which Thou first beheldst *Man*. O Lord, our Eyes look up towards Thee, and say, *how long, O God, holy, just and true, how long*, before Thou accomplish This Great Work? Thou hast, blessed be thy Name, reviv'd our Faith, and Hope, by the gracious Dispensation of the Gifts of thy Holy Spirit, as at This Day. Thou bringest to Light the Things that were hid: Thou layest open, to the View of All, the gracious Promises of thy Love, to Mankind. We rejoice before Thee; and, in the Power of thy Holy Spirit, we will praise and magnify Thee. We will tell of thy Goodness, and shew thy Faithfulness abroad, unto thy People. O Lord, grant, that, we may not do This, in Words only; but, let every one, who expects the *King of Righteousness*, to come, and reign with his People, demonstrate That Faith, and glorify God, by a holy Life and Conversation: By such a Preparedness, as Thou hast required of those, who shall be admitted to have a Place, in That State. O Lord, since we look for These Things; since Thou hast placed, within our View, Riches more valuable than all the World can afford us; let our Hearts no longer be set upon *Vanity*: Let us condemn the World, and all its Enjoyments, since Thou offerest, nay, Thou lettest us *tast*,

for our Encouragement, and Assurance, such true Enjoyment, such ravishing Joys and Consolations, as All that the Earth can afford us, is, as *Dross and Dung*, when compar'd thereto. O that, for thy Goodness, and thy Love, we could truly love Thee! Thou, Thou, O God, art the only Object, that merits our Love. Draw our *Affections* from every Thing else, and place them only upon Thee. O, help us to quit *Self*, which we hug so close, and are so unwilling to part with. Lord, our own Hearts do often deceive us; but do Thou shew us the Naughtiness, and Treachery of our own Hearts: Let us not retain any Thing *there*, that is displeasing unto Thee. O give us such a Portion of thy Holy Spirit, as may enable us to subdue all our corrupt Passions, all our sinful Lusts and Affections. Let our *Bodies* become fit *Tabernacles*, for the Holy Spirit of God to dwell in. Will God, indeed, dwell with Man! Will He manifest Himself, by his Holiness, and Power, in the Souls of his People! O Lord, Thou canst, by thy mighty Power, remove every Thing that is disagreeable, to thy Holy Spirit: And we beg, that, we may readily cast out every Thing, tho' never so dear unto us, that is an Impediment to thy Coming, and Abiding with us: For, therein is our Felicity, therein is our Peace. O Lord, our Souls do desire This; but Thou knowest our Weakness, and the Prevalency of Temptations. Let thy Power support us, and keep us always thirsting, and longing after Thee; and then, we are sure, that, Thou wilt come, and replenish our Souls, with the good Things of thy Love: Thou wilt give us to drink of the pure Fountain, and feed us with Heavenly Manna. Thou waitest, O God, to be gracious unto us; and it is only our Unfitness, that hinders our receiving. O, shew us, shew us the Path, that we are to walk in. Draw us, O God, and we will run after Thee. We acknowledge, we were born, that we might glorify Thee: And we desire, O God, that, we may glorify Thee. Strengthen Thou, O Lord, our feeble Resolutions: Strengthen us to stand, to fight, to conquer All our Enemies, both Spiritual and Carnal; every Thing that impedes our Progress, to the Mountain of thy Holiness. O

O Great, and Gracious God, let *Thy* thy Voice, be heard in every Place; and prepare the Hearts of thy People, to hear, and receive the same. Grant, that, the Sinner being awakened, may turn from the Evil of his Ways. Hast Thou, to bring in the Falseness of the Gentiles, and bring back thy ancient People. Let thy Kingdom come, and thy Will be done, here, on Earth, as it is in Heaven. O Lord, give us Faith and Patience, and Hope, reviving Hope: Make us joyous under all Difficulties, and Tryals; by the delightful Prospect we have before us, and by thy Presence consoling. O Lord, bless Thou us, at This Time, with the Blessings of thy Love, and Goodness. Shed abroad thy Grace, in our Hearts. And grant, that, we may resolve, more and more, to pursue those Things, which make for thy Glory. Hear us, O God, for the Sake of Christ Jesus, our gracious King, and Redeemer.

XXXII. T. Dutton, Tuesday, June 28.

After the Spirit had been upon Him, for some few Minutes, He was, by a great Power thereof, compelled to walk from the Room He was in, to Another, and from That into a Third, and to go to the Four Corners of It, and then to return again to his Seat, (still under the same Operation) from which, the Spirit again, with greater Power, carry'd Him into the farthest Corner of the farthest Room, and back in his Seat again, with large and hasty Steps; standing by which, under the Spirit's Operation, was pronounced, as follows.

There is no Place to which I send you, but I go first there, my self: And when that ye go, I go along with you, and my Power does uphold you. I hear you, as on Eagles Wings. I not only make Obstacles give way, so that nothing shall hinder the Prospering of my Work; but, I will make the same delightful unto you. They that labour in my Harvest, shall drink of the refreshing Spring, that shall take not only away all Weariness, but shall make the Heart merry, and the Mouth to sing: For, my Yoke shall be easy, and my Burden light to bear; because, my Hand shall be with you, and I will support the Weight thereof.

thereof. It is my Power that shall work by you: Ye have no more to do, than to surrender yourselves to my Agency: Be ye only in Readiness, to obey what I command: *Follow me, whithersoever I you lead.* Think not there is any Difficulty before you, but what I can remove: *Follow close to me, and none shall make you afraid:* For my Arm is invincible. Put not your selves out of my Protection, nor forfeit ye my Favour; and then are ye surely safe. [*Here He went and took J. Glover by the Hand, who was under a moderate Operation of the Spirit, and said to Him, singing, I have call'd Thee, in my Love, and have employ'd Thee, in my Work. If my Yoke has not been easie, oh Thou tell;* [*J. Glover, under a strong Operation of the Spirit, kneels, and says,*] O Lord, what shall I answer? Thou hast been better to me, infinitely, than I deserve! [*Here T. Dutton raises J. Glover, with his Hand, and leads Him to Guy Nutt, and takes Him also by the Hand; and They all Three stood up, under the Spirit's Operation; and then, T. Dutton leads Them both into the next Room, and from thence into the Third Room, singing as He went, as did also J. Glover: And in the furthest Room, T. Dutton, under the Spirit's Operation, pronounced the following Words, singing;*] Thus, my Sheep hear my Voice, and follow me: I lead Them from their Country, and their Father's House; I bring Them forth with Mirth and Joy; and so shall They return. [*After This, He leads Them back, singing, to their former Seats. And being All sat down, the Spirit by T. Dutton's Mouth proceeds, and says,*] I am the great Captain of my People; and now do I call Them forth to Battle; I go before my Army, and I am sure to conquer. I sound a Trumpet thro' the Earth, that every one, who is willing, may come, and serve, under my Banner. My Eye watcheth over my Host: And I see there is nothing lacking, to Any that follow me. I give Strength to the Feeble; I fill the Hungry, I refresh the Thirsty; I make the Afflicted to rejoice: I give Peace to him that is disturbed. When Any is attack'd by the Enemy, and in Danger to be over-power'd, and calls to me, I am ready, I succour: Who needs to be afraid? For none that truly follow me, shall ever cry to me in vain. The

Fa-

Fatigues, common unto *Warfare*, I make *ease*: I give That which takes away Weariness, and I bring forth Mine unto *Victory*. Let none be dismay'd, in the Day of *Battle*: Let not the great Number of the Enemy, terrify Them. Let them gather together as the Sand upon the Sea Shore; let them be strong as Pillars of Brass; let them behave themselves proudly, and disdain the Handful that appears, on my Side: *With the Breath of my Mouth will I scatter Them*; and, the Sound of my Voice shall make them tremble. Persevere, only, to the End; and you shall see all my Foes discomfited. For, I will tread them, in my Anger, and trample them, in my Fury: They shall be as *Asbes*, under the Feet of my Followers: For my Arm alone shall bring Salvation unto my People. What if ye are try'd? The Tryal is only of your Faith: For, ye are with Him that can never be defeated. If I have given you Armour, if I have put Weapons into your Hands; I will also give you Opportunity to use the same: If ye behave your selves valiantly, if you follow me, who go before you; I will crown you with a Crown of *Victory*, I will put Palm-Branches into your Hands, I will bring you to a Land of Rest, and unmix'd Joys. Come, All ye that have sought for Rest, and found none; come, All ye that have sought for Peace, and have not found It; come, All ye that have look'd for Joy: 'Tis I alone must give you These. They, are the Donatives, I bestow; They, are some of the common Rewards, which I give: None misses of Them, that is a faithful Follower of me: None goes unrewarded, that does valiantly under my Banner. For, I forget none: Nor does my Eye let any go undiscover'd. My Delight, is, to shed abroad my Goodness, and to diffuse my Favours. I watch, I look narrowly, to see where there is One that I may bestow a *Large*; upon: And, where I find a Soul receptive, There, if it be for the Good of That Soul, There do I bestow. What tho' ye are a little Flock? Mine shall encrease; but, my Opposers shall decrease, until there be none left. For the Lord will reign, and He will make Himself known, unto All the People which He has created.

He

sing I : *Sings.* * He will write his *Laws*, upon their
 * *Sings.* *Hearts.* He will be their God, and They
 shall be his People. Then, shall the Earth
 rejoice: The Trees of the Wood shall sing; and, All
 that He hath made, shall shew forth his Praise. He,
 in That Day, will discover to the Sons of Men, the
 Wonders of his Hand. [What yet has not been seen,
 nor till Then have Men ever known, shall Then be
 plain.] Enter ye his Gates with Praise, and sing aloud
 unto his Name; join ye with every Thing: For, eve-
 ry Thing that has Breath shall praise the Lord: Yea,
 and Things inanimate, shall also magnify his Name.
 XXXIII. T. Dutton, the same Day, after a Prayer by
 Guy Nutt.

As none knoweth the Things of the Man, but the Spirit
 of the Man that is in him; so, none is able to discover
 the Things of God; but the Spirit of God: Which has
 at all Times, when He has seen it for the Glory of
 God, and the Good of his People, reveal'd the deep
 Things of God, unto Them. The Spirit, in the Apo-
 stle's Time, discover'd Mysteries, altogether unknown
 to the Jews. For, tho' they were hinted, in the Pro-
 pheties deliver'd to Them; yet, They needed the Ho-
 ly Spirit, to explain, and unfold them: For, no Scrip-
 ture is of any private Interpretation. It belongs not to
 Man, in his natural Capacity, to unvail the hidden
 Things, contain'd in the Word of God; but, it is the
 Work of the Spirit, to unfold Them, and also to shew
 Them the Accomplishment, of What He had before
 spoken. And, when the Word of God is unfolded, by
 Him that dictated the Same; It shall appear with such
 a Beauty, as Men have never yet beheld It. For, tho'
 not embelish'd with Flowers of Rhetorick, nor spoken
 according to the Manner of the Learn'd; Divine Wis-
 dom shall appear in every Word; which shall outline
 all the petty Lights, which Men give to illustrate what
 they deliver. You read, how that, there was a Book
 seal'd, which none was found worthy, either in Heaven,
 or Earth, to open, excepting One; and He took the
 Book, and open'd It; He that had the Key of David,
 the Lyon of the Tribe of Judah. And, with This Key,
 shall all the Secrets, contain'd in That Book, be made
 plain;

plain; but *All in their Order*, as He that fix'd the *Seals* upon That *Book*, shall see fit. And I saw an *Angel* flying thro' the *Midst of Heaven*, having the *everlasting Gospel*, to preach unto *All Nations*. Now, here was a *Commission*, subsequent to That given to the *Apostles*. And, you may find by What follows, in the same *Place*, that, It was to be long after That *Commission* given unto Them. For, It was to precede the *Time*, very near, when the *Hour of his Judgement* was come. And it ought to be a Subject of your Faith, and fervent Prayer, that, the Lord would hast, to send forth This *Angel*, with the *everlasting Gospel*; that, all People, spread over the Face of the Earth, may hear the Sound thereof, and be prepar'd to meet the Lord, who comes to judge the Earth in *Righteousness*, and to espouse his Church. All that wish for his *Glory*, are to rejoice, when they hear the least Sound, of such a *Voice* going forth; because, then, the *Day of Her Deliverance* is nigh. Ye ought to be wise, and to discern the *Signs of the Times*: For, behold, the *Fig-tree* begins to shoot forth, the *Summer* doth draw nigh, the *Time* appointed is come; and the *Angel* is going to execute his *Commission*, and to teach *All Nations*, and make Them know what is the *Everlasting Gospel*; which shall admit of no *Vicissitude*. It shall proclaim the *King*, coming to the *Throne* ordain'd of old, to reign over the *House of Israel*, for ever; to be the *everlasting Father* of his People, the *Prince of Peace*, for ever, when *War* shall be no more. Lift up your *Heads*, for the *Day of your Redemption* draweth nigh. If the Lord has thus decreed, in his *Council*; what have Men to do, to controvert the same? If the Lord sends forth This *Angel*, with as great, or greater Powers, than were before given; does it any Way nullify, what before was establish'd? Nay, on the contrary, does it not corroborate the same? You see, that, when the Lord, in the former *Commission*, would that the same shou'd take Place; He gave extraordinary *Gifts* and *Vouchsafements*, to the *Ministers*, whom he employ'd in That *Work*. Those that object against this my Appearance, own the same were necessary, to make the *Truths of God*, Then, to be received. And, if the Lord wills, that,
This

This his Truth, shall be received by the whole Earth; will not the same Reason hold good, why He should vouchsafe extraordinary Gifts, to make Way for the same? Ay, but say They, "the Lord may do This" by us, if He sees fit. And, the Lord may raise up "other Watchmen in Israel, that shall cry and not cease." And, the Commission given to the Angels, "implies, that, It should not be by the ordinary Ministry; that, the Lord would effect This his Work. If the Lord has not been wanting, on his Part, to those who have been Pastors of his People; if He has given Them what He promis'd, which They pretend to: what Right have They to demand, that, if any Thing further, be to be bestow'd by Him, that, therefore, It must be given, to Them? Is not the Master of the Household free? May not He do with his own what pleaseth Him? But, what if the Lord shou'd call some of Them, *dumb Dogs*? What if He shou'd accuse Them of being unfaithful *Stewards*? May not He choose Others? Yes; the Spirit bloweth where It listeth: And, God gives to whom He pleases; and none shall come, and insolently demand This, or That, at his Hands. The faithful, and wise Steward, He that has improved the Talent given unto him, his Lord will abundantly reward: But, He that has sought his own Honour, and Glory, He that has sought not to please his Master, but to please Man, He that has lorded it over his Fellow-Servants; such will the Master surprize: For, He will come upon Them at unawares. Tho' He sounds in their Ears, yet shall They not believe, that, It is the Sound of His Voice: And, This will not only be the Case of many of the Stewards in his House, but of many Others also. Therefore doth the Lord say unto All, watch, for ye know not what Hour He will come. But thus the Spirit saith of Him, Behold, I come quickly.

XXXIV. T. Dutton, July 1.

Shall I take thy Holy Name into my Mouth? How shall I make Mention of Thee, and not prophane thy Holy Name, by my polluted Lips? Let a Seraph fly from thy Altar, and touch my Lips, and sanctify Them with a Coal from thence; that, I may speak before the Holy One. But, let not me speak, O God
other-

otherwise than with my Heart : But let thy Holy Spirit give me *Utterance* ; that, I may spread, before Thee, the Petitions of thy People. Whoever draws nigh unto Thee, full of Iniquity, and defiled with Sin, and without repenting Hearts ; Thou hast *no Pleasure in Them* : They dishonour thy holy Name. Grant, O God, that, each of us, here, present before Thee, may examine our Hearts, and see whether, when we *confess* our Sins, we desire to *forsake* Them : Lest, when we pray for a Blessing, a Curse shou'd descend upon us. For Thou art the Almighty, the tremendous God ! Thou art not to be trifled with, nor to be mock'd. And, tho' thy *Mercy is over all thy Works*, tho' thy Forbearance, and Compassion is exceeding ; yet, will Thou also be glorify'd, in the Attribute of thy *Justice*. And they, whom thy *Long-suffering leads not to Repentance*, shall thereby aggravate their Condemnation. What *Awe* ought to possess our Souls ! How great a Concern of our Lives ! How great an Employment of our Understanding ! How much of the Time which Thou affordest us, ought to be spent in enquiring What God is ? What his Will is ? and, in glorifying of Him ? A Consideration of What we have already receiv'd at thy Hands, our Beings, Blessings Temporal, which we have enjoy'd, which flow from Thee, ought to engage our Hearts to love Thee, to acknowledge that, Thou art Good ; and be ready to do, whatsoever we can find out, to be agreeable to thy Divine Will. But, when we consider, that, This Life, and the Enjoyments of It, are as Nothing, when compar'd to That State, which Thou hast reveal'd, which Thou hast made us capable of enjoying, and which thy Faithfulness and Truth is engaged to bestow, upon those that love Thee, and faithfully serve Thee ; how ought our Minds to be rais'd, above all Consideration of Sublunary Things ! How ought our *Affections* to be fix'd on *Things above* ! How ought we to love, and adore the Being infinitely good, that thus is ready to bestow inestimable Blessings, and Riches upon us, if we were but ready to receive ! Shall we, any longer, delight in Things vile, when we may partake of those that are excellent ! Shall we, any longer,

longer hunt after *Vanity*, when we may attain to real Good! Shall we pursue a Shadow, when we may enjoy the Substance! Shall we be anxiously solicitous for transitory Things, when Thou puttest, within our Reach, *Eternal*! O Lord, open Thou, our Eyes, to see the Riches that are set before us: Direct our Understandings, that, we may choose, as wise Men. O Lord, Thou beholdest the Blindness of thy People; Thou seest how grossly ignorant we are: And, nothing less than the Illuminations of thy Holy Spirit, can retrieve us from This Stupidity, into which we are fallen. Thou that mad'st *Man*, that, He might be happy, and enjoy Thee, wilt not withhold from Him, any Thing that may conduct Him, to that Happiness: Therefore, whatever hinders, is on our Part. O that we might know every Thing, that interposes between Thee and us, that hinders the Illumination of thy Holy Spirit unto our Souls; that prevents the Discoveries of the Paths of Truth unto us, and be able to remove the same! Lord, move Thou our Wills to *seek*, to desire to contend with Thee: Let us not rest, but *knock* perpetually; and Thou, who hast said, that, thy People shall not *seek* thy Face in *vain*, wilt not fail of manifesting unto us, the Things that belong unto our Good, and thy Glory. Whatsoever is known unto us, to be thy Divine Will, we ought to be solicitously careful, to put the same in Practice. For, if we perform not what is already known unto us, to be our Duty; with what Face can we expect, that, Thou should'st graciously manifest thy Will, further, unto us? Thou, in thy abundant Goodness to Mankind, hast promis'd abundantly to reward those, that with all their Might pursue thy Honour, and thy Glory. We know, that, in thy *Kingdom*, there will be Difference of Degrees of Rewards: But, can we hope, even, to partake of the *least* There, if we strive not to perform what is clearly discover'd to be our Duty? Can they be said to love Thee, or to seek thy Glory, who endeavour after no more than the Doing of *That*, which, in their Opinion, may, by thy Mercy, *cause* Them to escape the Flames of Hell? O Lord, there is great Cause to fear, that, those who walk so near the
Brink

Brink of the Pit, will be in Danger of falling there-into. We, O God, in our Searchies after Thee, in our Endeavours to do thy Will; discover our own Blindness, and our own Impotency: And therefore, do we address the Throne of thy Grace, that, Thou would'st *shed abroad* the Grace of thy Holy Spirit into our Souls, that, by the Manifestation thereof in our Souls, discovering Thee, we may love Thee, and fear Thee, and reverence Thee; pursue, in our Practices, and persevere *to the End*, in the Holy Things, which Thou requirest. That, we may discover the Things vile, treasured in our Hearts, and lodg'd in the secret Recesses of our Souls, and *cast out* every Seed of Evil: That, our *Bodies* may become fit *Temples*, for the Spirit of Holiness to dwell in. Who can give us a Conquest of our corrupt Nature; who can subdue the Powers of Hell; who can deliver us from Death, and—— but the Power of Him, that can do all Things? Thou hast promis'd to [them which] *see* unto That *Rock*, that Thou wilt stretch forth thy Arm, and support the Feeble; that, Thou would'st *feed the Hungry*, and give the *thirsty* Soul to drink; that, Thou wilt be a *sure Defence*, in the Day of Trouble, and Adversity, to every one that calls upon Thee, in Sincerity and Truth. Are we in such Condition, in such a State of Weakness, so miserable as to be for ever miserable, unless thy gracious Hand, O God, relieve us? and hast Thou promised so to do, and art Thou ready to perform It, when we *seek* unto Thee; and shall we be backward in so doing? Shall we be slack to bless, and magnify thy Holy Name, for This thy boundless Love, for This thy never-enough-to-be-prais'd Compassion, to Mankind! O, did our Tongues never cease rendring Thee Praise, nay, could we surpass the Angels in *That* Sacrifice; what were it? How trifling a Tribute of Acknowledgment is it, to what Thou vouchsafest to us? Lord, write These Manifestations of thy Love, and Goodness, upon our Souls, with indelible Characters: Let our Souls flame in Gratitude: Do Thou pardon our past Ingratitude. What *Shame*, and *Confusion of Face* ought to cover us, when we look back, and consider, that, instead of

loving, and adoring Thee, who hast done so graciously
 for us, we have plac'd our *Affections* on other Objects;
 we have affronted Thee, we have trampled thy *Law*
 under our Feet! What Mercy is it, that, the Hand
 of the Almighty has not been stretch'd out to con-
 sume us? Hast Thou declar'd thy self *jealous* of thy
 Honour, an *avenging God*, One that will recompence
 Evil upon the Head of the presumptuous Sinner; and
 ought we not to tremble at the Consideration of
 These Things? But, O God, tho' the World is, *thus*,
 corrupt before Thee; tho' Mankind has apostatiz'd
 from thy Truth; tho' Thou hast often warn'd us, to
 turn back from our Wandrings; tho' Thou hast often
 vouchsaf'd to direct us: (But) yet, O God, we that
 first turn'd our Backs upon Thee, have been always
 prone to run away from Thee! But, how is thy
 Faith, and Truth, how is thy Goodness and Love
 magnify'd; that, notwithstanding This Rebellion of
 Man, notwithstanding this Ingratitude, Thou remem-
 berest thy *Covenant*, the Oath Thou hast sworn; the great
 and good Things, that Thou, in thy Love, promis'dst
 to the Sons of Men! Tho' our Iniquities might just-
 ly forfeit thy Favours, yet, O God, Thou call'st
 to Mind, what Thou hast spoken; and Thou, when
 Men stupidly have neglected, and despis'd the rich
 Treasures of thy Love, call'st unto Them from Hea-
 ven, to look into the Things written, the Things on
 Record, spoken by never-failing Truth, yet to be ac-
 complished. Thou gavest the *Word*, and Thou sendest
 forth thy Servants to *publish It*, that, every Ear may
 hear, and every Heart consider; and, He who is not
 hardned in Iniquity, may magnify thy Holy Name.
 O Lord, what Reason have we, thy unworthy Ser-
 vants, to magnify Thee for thy Vouchsafements, and
 Discoveries, unto us? Thou hast not only in Word,
 told us, of the Felicities of thy *Kingdom*, of the *Feast*
 of *fat Things*; but, Thou hast also let us *tast* of the
 same; so that we, from our own Experience, can say,
 Words cannot discover, the Tongue cannot utter,
 the great, and good Things, which God hath prepar'd
 for those that love, and fear Him: O Lord, not to
 us only, let This Mercy be vouchsaf'd, but let All
 thy

thy People partake of the same. Thou art an inexhaustible Fountain, and thy Delight is to communicate of thy Goodness, to the Creatures Thou hast created. Take the *Vail* from off their Eyes; remove the Obstacles, which nothing but thy Hand can remove. Let not *Satan*, any longer, blind the World, and hold thy People in *Bondage*; but, let *the King of Glory come*, and shew an open Triumph, over all the *Powers of Darkness*, here below: Let Him come, and possess his *Kingdom*. Let there be no Rebel, no usurping Spirits; no, not so much as a rebellious Thought, in the Hearts of any of thy People. O, what Raviishments are our Souls fill'd with, when we consider how blissful That Time will be, when God, the Fountain of all Good, the Center of all Happiness, comes, and dwells with Men; when He takes up his *Tabernacle* in the Midst of his People! Well may it, then, be said, *there shall be no more Sorrow*, no more *Tears*, no more *Pain*; no; for where the Fountain of Joy is, all those Things must be for ever banish'd: Lord, by the Experience which we have had, and in the short Time Thou hast employ'd us, in This thy Work, we have Reason to conclude, that, it is Thou alone must accomplish This great Work, thy *Arm alone*, must bring *Salvation*. Thou may'st look from Heaven to see, what of the People are on thy Side, who it is that hearkens to the *Voice of the true Shepherd*? But, is there Any, O God, is there Any? O Lord, those few, are brought by the Power of thy Holy Spirit: Thou hast, even, *compell'd them* into thy House. Lord, let thy tender Mercy and Compassion, be extended further, unto This, thy People: Deal not with us, O God, according to our Deservings; but, let thy Holy Spirit strive, yet a little longer. Make not the Paths narrow, make not the *Way straight*; rain not *Snare*s, O God; but, according to thy gracious Promises, give brighter Manifestation of thy Power, and Presence, with thy Ministers. Leave the World *without Excuse*: but yet, O Lord, shew thy self ready to hear, and satisfy every sincere, enquiring Soul, and confer exceeding Rewards, upon those that zealously seek after thy Glory, and thy Truth.

O Lord, be with us, thy unworthy Instruments, employ'd in This Work. Let thy Grace prevent us, from falling into any of the Snares of Satan. — And also adorn us, with all the Fruits of Righteousness, and Holiness. Let us be faithful to the Trust Thou hast committed to us. Let us always seek to glorify thy great Name, to do thy Will, and not our own. Hear Thou us: Let These our Breathings come before Thee, O God, in and thro', and for the Sake of Christ Jesus, our Lord, our Saviour, our King, our Captain; whose Return we earnestly desire, and say, *come Lord Jesus, come quickly.*

XXXV. Guy Nutt, the same Day.
Ye shall be able to tell Others, what God hath done for your Souls; ye shall be living Witnesses of his Love: Your Declaration shall proceed, from a living Experience, not from an Historical Knowledge. For, you shall be made Partakers, of That Promise, which is, that, *All shall know me the Lord, from the Least, unto the Greatest.* Which Promise, is now going to be fulfilled, when *All shall be taught of the Lord:* And, every One so taught, cometh unto Christ. He hath called, and chosen You: He hath shed abroad his Love in your Hearts, which has turn'd your Faces Zion-Ward. Press you forward, still; and you shall experience more of This your Father's Love, in your Souls: By which Love, ye shall be helped to overcome the Love of the World, with all its Vanities: And so shall you be swallow'd up in It. This engages you to follow your Lord, whithersoever He shall lead you. Ye will, then, say, as Peter said, *Lord, Thou knowest that I love Thee.* O, seek to your God, more and more, for the Manifestation of This Love, and an Encrease of It; Who will not fail to give It you. Nothing else will bear you up, and carry you on, in your Journey, unto the End. Prize you, and value you That Love, ye have already receiv'd. The Lord is well pleas'd with your waiting upon Him, with your sincere seeking after Him: Ye shall surely find Him. Ye shall have the Desires of your Souls: Continue ye in well-doing: So will the Lord multiply spiritual Blessings upon your Souls.

Souls. You shall experience his Grace to sanctify your Souls, and his Holy Spirit to lead you in the Way of all Truth, which shall be your safe Conductor, and also your Comforter. Seek to your God, at the Throne of Grace, by Prayer and Supplication; who will give Grace, and Glory: And, *no good Thing will He withhold from those that walk upright.* Forsake This World; co-operate with his Grace, and Spirit; That will mortify you, and crucify you unto This World: Then, shall you know Christ to live in your Souls, by Faith: That, is the Life, you must now come to live. So shall you honour, and glorify your Lord Jesus Christ, who hath bought you with a Price. You are not your own: Give up *All* to Christ Jesus, your Lord, who gave Himself up to die for your Salvation; O, then, great shall be your Reward, in his Kingdom: For behold, He comes quickly whose Reward is with Him.

My Blessing, and my Peace, is with you.

XXXVI. T. Dutton, July, 3.

Whosoever will be my Disciple, even at This Day, must not think, that, I propose any other Terms, than Those, which I have formerly made. Thus saith your Lord, and Master, now, *ye cannot serve God and Mammon*; and that, he who will follow Him, into the Joys of his Kingdom, must, first, *bear his Cross*. Such was the Doctrine, and such were the Precepts, which your Lord taught, as whosoever embraced Them, must, of Necessity, *bear a Cross*, from the World. For, the Prevalency of Corruption, has been so great, as that the Inclinations, and Practices of Men, have for the most Part, been generally opposite to the Precepts of God: And, the Paucity of those that were true Endeavourers, after the Doing the Will of God, was always such, as render'd Them contemptible, in the Eyes of the World.

Your Lord, knowing what Reception his Doctrine, and Followers wou'd meet with in the World; often takes Occasion, to tell Them of It, before hand. Therefore is it, that, He saith, that, unless a Man *bate his Father, and his Mother, his Wife, and Children*; unless he be ready to part with *Houses, and Lands*, all the

the Riches of this Word, and whatsoever was most dear unto him; *he could not be his Disciple.* And He armed Them against *Reproach*, by bidding Them *rejoice*: For, when Men *reproach'd* Them, and spoke *all Manner of Evil of Them falsely for his Sake*, great was their *Reward, in Heaven.* He likewise arms Them, against the *Fear of Men*: When He had told Them, how that, They should *be brought before Kings and Rulers*, and shou'd be evil entreated; He said, *fear not them which can kill the Body.* He directs Them to have a Confidence in God, and then, They wou'd have Peace, tho' the whole World rose up against Them. So long as They took Care, to discharge faithfully, *the Will of Him that sent Them*, They had no need to be anxiously careful about either their *Lives*, or, what was necessary for the Support of them: For That God, whose Providence provided for *the Fowls of the Air*, and *the Grass of the Field*, and That God whose Providence permitted not so much as a *Sparrow to fall, without his Notice*; would much more have Regard to Them, who were *Labourers, in his Work.*

These Precepts, these Exhortations, these gracious Promises, were not only calculated for those that were his immediate *Disciples*; but also, for All such as shou'd profess *themselves Christians.* The State of a *Christian*, was often represented, as a State of *Warfare*; in which they who engaged, wou'd be exposed to great Tryals, and Difficulties; wou'd often meet with sore Attacks, and powerful Enemies. Your Lord flatter'd Them not, with an Expectation, that, They who list'd themselves under his *Banner*, should endure nothing, *for his Sake*; but, on the contrary, every where preach'd up the Life of a *Christian* to be a Life of *Reproach*, of Misery, of Contempt. And, whosoever has attempted, to be a true *Disciple* of his *Lord*, has found the Truth of all his Declarations; and that, none could be a *Christian* without bearing the *Cross.* Your Lord sum'd up All, that was contained in *the Law*, and *the Prophets*, in a few Words; *Do unto all Men as you would they should do unto you.* This, shewed the Goodness of the Lawgiver; This repre-

represented Him as a common Father: The Equality of his Laws, rendring the Observers of them mutually happy. But, to act according to This grand Rule, requires a Mind disengag'd from *Self*. For, He who makes himself the Center, at which all his Actions point, can never keep This Rule; and, the Love of Man, to Himself, is such, as it is no easie Matter to disengage Him, in any Measure, therefrom. But, that, Man might have larger Views; and, his *Affections* might be drawn from off a Thing so contemptible; God represents unto Him, the End for which He was created, the Being that created Him, the *Rewards* that That Being has to bestow, Man's Capableness of being Partaker of Them; and also, the Power of That Being to punish the Disobedient, with inexpressible Torment. Whosoever truly considers, That Almighty God which formed Him, that has dispensed Favours so liberally to Him; that has given Him Faculties to understand, and Power to obey rational Laws, and to praise, and glorify his Creator; cannot think, that, all *This*, was bestowed only to serve Himself. Then it follows, that, He ought to enquire, what it is that his Maker requires of Him, and wherein it is that He can glorify Him. God has not, in This, been wanting unto Man. He teaches the Soul, that heedfully waits upon his Instruction: He speaks as from Heaven, and He speaks by the Mouth of Man. He sets before Him the *Law*, and saith, *Do This, and live*: So serve, and so obey me, and I will be to you a gracious God, and tender Father. It is not the Laws of God, that causes the *Cross*, which *Christians* are to bear; but, it is the Corruption, and Wickedness of the World. God knows all your Weaknesses, your Inability of your selves, to overcome the World, to persevere stedfast to his Truth, and, in the Doing of his Will, under all Afflictions, and Troubles, which, for That End, will come upon you: Therefore does He offer you his Assistance. Set ye but about the Work; engage heartily therein; seek to the Lord for his Aid; and It shall not be wanting to you. And, for a Motive for your Encouragement, and to set forth the exceeding Riches of the Goodness of

L. God,

God, He has set forth to you, what shall be your *Reward* that *faithfully* serve Him: He also tells you, that, whatsoever can come upon you, in the Discharge of your Duty towards Him, can never be to your Disadvantage. He is the *Fountain of Joy*, of *Peace*, of *Consolation*; his Eye beholds you, at all Times; He knows the Secrets of your Souls; and, his Power is Almighty. So that, tho' to the Eyes of the World, ye may seem miserable, afflicted, and distressed; yet, there shall be a Spring of Joy in your Souls, that shall make This *Yoke easie*, and This *Burden light*. But, none can, thus, *take up the Cross*, and *follow* their Lord, who have not, first, a firm Faith, and Assurance in God: And, it is the Want of This, that makes so many, who profess the *Name of Christ*, to be so far from being his *Disciples*. They are not *Christians*, on a Conviction of the Truth of the Gospel being from God; but, call themselves by *that Name*, because they were born and educated, where That Religion was, outwardly profess'd. Therefore is it, that every Temptation overcomes Them, every Tryal makes Them afraid. When They are put to the Test, when They are brought, and examined by the Rule of God's Word; They are not found *Servants* of their Lord, nor doing his Will, but, serving the *Prince of this World*. Your Lord says, none can be his *Disciples*, without bearing the *Cross*: But, look upon Those that call themselves *Christians*, and see, if there be any such Thing; whether They have not made the *Yoke* of Christ *easy*, even to Flesh and Blood, without the Assistance of the Spirit of God. As the *Jews* of old, had made the *Word of God* of no Force, by their *Traditions*; so, has the *Christian* World, now, enervated the Force of the Gospel-Precepts, by their *Constructions*, and wicked Practices. But, every *Word* of God, shall be found to have been such, as claimed a Regard, unto every Precept of his; such, as ought to have been put in Practice. But, This Degeneracy of *Christians*, at This Day, is what They will not be perswaded to believe. Tho' all Parties will own in the General, that, *Christianity* is corrupted, that, the World is wicked; yet, none will apply It to themselves, and examine their own Hearts, their

own Lives and Conversations; to see, whether They themselves, have not contributed thereunto. But, the Day comes, when the Lord Himself will put It to Them; and, the Wickedness of Mens Hearts shall be laid open: The *Hypocrite* shall be discovered, and the false *Christians* shall be made manifest. For, thus saith the Lord, Behold, I come to sift the Nations, to try my People: I come with a *Flame*; and whatsoever is not pure Gold, will not stand before me, nor abide the Force of That *Flame*.

Happy are ye, when Men reproach ye, was the Saying of your Lord. But, now, *Christians* have so little Faith in That, that They will rather transgress the known Precepts of their Lord, than, by obeying of them, bring Themselves into Contempt, or Reproach. He that perseveres to the End, He shall obtain a Crown of Life. Your Lord promised, that, They that were his Followers, and forsook Father, and Mother, Wife and Children, Houses, and Lands, for his Sake, shou'd not be Losers. But, such is the Infidelity of *Christians*, in these Words, that, They first seek the Things of this World; There They place their Affections, and, secure unto themselves, what They think will render them easie, and happy, here; and, the other, They leave, only as an accidental, trifling Concern, of no great Moment, or Importance; scarce otherwise worthy of their Care, than to keep up their Credit, and Reputation, in the World. Let those who profess themselves *Christians*, love the Lord, their God with all their Souls, and with all their Might, and their Neighbours as themselves; and see, whether They won't even, at This Day, have a Cross to take up. Whosoever glorifies his Lord, here, on Earth, whosoever confesses Him, mean and despised, to be the King of Israel, the King of Glory, tho' He has not where to lay his Head; whosoever evidences a noble Faith, like That of Noah, of Abraham, and those Worthies, whom you find renowned for their believing in, and trusting in God; whosoever despises the transitory Things of This Life, and seeks first the Kingdom of God, and its Righteousness; his Lord shall confess him before his Father, and his Angels: The great God, the Almighty, shall reward Him,

He shall be brought into a City that has Foundations, to a Place of uninterrupted Rest, and never-fading Joys. For such, God has to give, such, God has promised, and such He will bestow, on such as love, and fear Him. These are the Terms, which your Lord offers; take up the Cross, and wear the Crown; but, deny Him, and He will deny you. It behov'd Him first to suffer, and then to enter into his Glory; and you must All enter in the same Way. Now, count the Cost, and see on which Side you will be: No longer halt between Two, nor dally with your own Souls. But, if you believe, that, God is Almighty, the faithful and true, the Rewarder of those that love and fear Him, and do his Will; then serve Him faithfully: But, if you cannot receive these Things, then, consider how you will stand before Him that is a consuming Fire.

XXXVII. J. Glover, Monday, July 4. after Dinner.

O Lord, Thou who art the Creator, and Preserver of all Mankind: Unto Thee, O Lord, we owe the Praise, and Glory of all our Enjoyments. We therefore, praise Thee, for thy Goodness and Mercy, to us, at This Time. O Lord, Thou hast been pleased to prepare of thy good Creatures; and our Bodies are filled, and refreshed with the same: Fill our Souls with thy Holy Spirit, that, we may make those suitable Returns of Praise, and Thankfulness, to Thee, for thy Mercy and Goodness towards us, as the Nature, and Greatness of thy Mercy, calls for, at our Hands. What shall we render unto Thee, O Lord, for all thy Benefits done unto us? Eternity is Time little enough, for us, to celebrate thy Praises in. O, help us, help us, O Lord, by the powerful Influence, and Assistance of thy Holy Spirit, so to walk before Thee in all well pleasing; so to order our Conversation, so to observe thy holy Laws, and Precepts, in this World; that, we may be meet, thro' Jesus Christ our Lord, to celebrate thy Praises, in That State of Glory, and Happiness, which is to be revealed, and made manifest, at the Appearing of our dear Lord; who is about to take to Himself his great Power, and reign triumphantly, over, over all the Earth. May we be fitted, and prepared, for his glorious, sudden, and surprising

zing *Appearance*. O Lord, it is thy *Spirit*, must work in us, must fit us, and prepare us, for That *Great*, and *Notable Day*. We are here, before Thee, poor, weak, indigent Creatures; unable of our selves, to take one Step forwards, in Order to That great, and solemn Preparation, unless Thou assist us, by thy own Power. Lord, take Thou the Possession of our Souls, take Thou our Hearts, into thy own Hand; and frame them, model them, and dispose them, according to thy own Will, and good Pleasure. Lord, we desire to be Thine, entirely Thine, devoted to thy Fear, and Service. What keeps us from Thee, but our own Corruptions; the Vanities of the World? O Lord, Thou canst remove every Impediment, every Lett and Hindrance; exert thy Power, in Order thereunto: We desire It; our Souls long, and thirst after It: O keep them, always in such a Frame and Disposition; then, surely will the Work, be accomplished unto Perfection. O Lord, Thou art not wanting unto us; it is we, are wanting unto our selves. Help us, to be sensible, of our own Folly, and Indiscretion; to That Degree, that, we may amend, every one for our selves. O Lord, we bless thy Holy Name, for those gracious Discoveries Thou hast made of thy self, unto our Souls; and, for That Sense Thou hast given us, of our own Unworthiness, Vileness, and Nothingness: Help us to improve It to thy Honour, and Glory of thy Holy Name. Help us, O Lord, so to improve the Sense Thou hast given us, of our own Weakness, as to fly to Thee, *the God of all Grace*, Wisdom, Mercy and Strength; to fly to Thee, for a continual Supply to all our Wants; to fly to Thee, O Lord, and to give Thee *no Rest*, 'till Thou make our Souls such, as Thou would'st have them to be. Pardon the Weakness, and Imperfections, of our best Services. Pardon the Weakness, of these our poor Breathings, to Thee, at this Time; and, accept of us, in Christ Jesus, *the Lord our Righteousness*, and *Hope*, the Saviour of our Souls, *the Captain of our Salvation*, *the King of Saints*, and Angels: For whom, we desire to bless, and praise, and magnify thy Holy Name; and thro' whom, to thy own glorious, and sacred Self, be *the Kingdom, the Power, and the Glory*

Glory given, and ascribed, by us, and All that love, and fear Thee, from this Time, henceforth, and for evermore.

XXXVIII. Guy Nutt, *the same Time.*

The Lord is good to every Soul, that sincerely *seeketh*, after Him: He rejecteth none: All that *come unto Him*, He will in no wise cast out. And, if Thou desirest to serve the Lord, and to please Him, Thou must leave every Thing, that is contrary to his Will; Which, the Lord is not wanting to his Creatures, to shew Them, what is Good, and what is Evil; that, They might *refuse the Evil, and chuse the Good*. So gracious is the Lord to Mankind, whom He hath made; He hath not left Himself without a Witness, in Man and Woman's Heart; Which, if rightly improved, tho' but one Talent, the Lord will make Them Ruler over more. He or She that is *faithfull*, in That Little Measure, received from the Lord, more shall be added, and given unto Them; whereby they shall be enabled to serve the Lord, according to his Will. A faithful Improvement, doth your Lord require of you, of what you have received from Him: So, will the Lord delight in you, to do you Good. So, shall you be of the Number of those, whom the Lord will make up, as his precious Jewels: And He will spare such, as a Man spareth his own Son that serves him, in This Great, and notable Day of the Lord, now approaching: Which shall burn as an Oven, when All the Proud, and such as ~~work~~ Wickedness, shall be as Stubble. O, prepare you for This Great and Notable Day, that ye may find a Place of Safety, in the Lord your God, when the Wicked shall cry unto the Rocks, and the Mountains, fall upon us, and cover us; when They shall be driven to their Wit's End, and cannot find a hiding Place, that shall then, hide Them from the Face of the Lord, against whom They have sinned, and, the Wrath of the Lord. Therefore, hath the Lord, now, sent forth a Voice, by his Messengers, to warn this World, against This Approaching Day, calling upon All wise Virgins; and, the foolish, that, They might rouse up, and awake, and trim their Lamps, 'Tis not a Lamp will do, without the

the Oil in the Lamp. O, therefore, every Soul, go to Christ Jesus, who will fill your Souls with his Holy Spirit, with This Oil, which will fit you, and prepare, you for This Great Day. While the Door now stands open, enter you in. The Time will come, you may read, when It will be shut: No Entrance, then, shall Any have. Take the Advice of your Lord; improve your Time: To Day hear his Voice, lest This Day shou'd close upon Any of you, and you come to walk in Darkness, and when you will not know whither to go. Tho' the Lord hath bore with Mankind, a long Time; know, He will not always bear. He now, is coming forth, out of his Place, to call all Mankind to an Account; He will come forth with Power: None of the Men of Might, shall hinder the Lord; in This his Appearance. All Flesh shall tremble before Him; He will bring down the lofty Looks of Men: The Lord alone must, and will be exalted. Man hath exalted himself, above the Lord: But now, the Lord is a coming, to humble Men, and punish Men, for their Pride, and their Arrogancy. Who can stand before Him; He, whose Goings-forths have been of old, from everlasting to everlasting? The Nations shall bow before the Lord: For, He cometh, for He cometh to save All the Afflicted, the upright in Heart; to render a Repompence, to execute his Vengeance upon the Wicked, and the Rebellious, that would not have Him to reign in Them, and over Them. It is the meek and lowly, He hath Regard unto, when the Proud He sees Them afar off.

XXXIX. T. Dutton, Tuesday, July 5.

Whenever was it, that the Word of the Lord met with a welcome Reception, from the People It was sent unto; unless It were to declare Prosperity, and Peace, and Blessing multiplied unto Them? But, the Word of the Lord, calling upon Them, to turn into the Paths, that lead to the Enjoyment of This Prosperity, and Peace, and multiplied Blessings; That Word, They never car'd to hear. They said to the Prophets of old, prophesy unto us smooth Things; prophesy according to the Desires, and Inclinations of our own Hearts. And, Abah spoke the Hearts of the People, when He said, I hate such a One, because He prophesieth not Good concerning

erving me, but Evil. Your Lord told his Disciples, that, if They were of the World, the World would receive Them; but, because He had called Them out of the World, and not any longer to be of the World; therefore, They must expect Opposition and Violence, and Evil-Entreatment from the World. The Prince of This World cometh, saith He, and hath no Part in me: And, They who are the Servants of That Prince will always be Opposers of That, which tends to the Advancement, of the Glory of the Lord Jesus. You perceive, how little the Flock was, which your Lord, by his Ministry, had collected from the World; and, what Reproach and Contempt, the owning Him, as the Messiah, met withal. Can ye have any Reason to expect, that, the Word of the Lord, calling unto the Christian World, to turn into the Paths of Righteousness and Holiness, shou'd meet with any better Reception, than It did in the Mouths of his Prophets of old, and, in the Mouth of your Lord himself? For, consider ye what it was, that hindred the Word of the Lord, from being acceptable, unto them of old; and, ye will find, that, the same Things are, now. There wanted a true Fear of the Lord, there wanted a true seeking of his Glory; a pursuing of the End, for which they were created: There wanted Humility, and a Childlike Disposition, before the Father of all Flesh. Man's Heart was set upon the Things of This World; They pursued the Gratifications of their own Lusts: They cared not to remember the Things of God; but, placed their Happiness in something else, than the Enjoyment of his Peace, and Consolation here. They were Lovers of themselves; They were ambitious, haughty, and proud, and Seekers of vain Glory: And, these Things were disagreeable to the Will of the Holy-One. These, were the Fruits of the World, of the Prince of the World, in which He gloried: And, the Praefisers of these Things, could have no Share, or Portion, in Him, that was not of This World; in the Prince of Life, the Lord of Glory. Now, look ye round ye; behold, and see, if these Things abound not, even here; whether, the Prince of This World, has not a great Number of Votaries; whether,

whether, He has not a great many, even, of those that call themselves *Christians*, that serve Him, and obey Him. See, how few there are of These, that are truly qualified, to receive the Word of the Lord, with Joy, and Thanksgiving: And then, you will not wonder, that, even, in the *Christian Church*, the Word of the Lord, shou'd meet with so so unwelcome a Reception, every where. If the Word of the Lord, came to speak agreeably to the Inclinations, and Passions, and vain Desires of the People; if It came to promise them everlasting Felicity, and the Joy of God's House, without calling upon them, at the same Time, to forsake All their beloved Enjoyments here; if It came to offer them, the rich Treasures of God's Love, without requiring them to walk in the Paths of Holiness; to shake off the Bonds of Iniquity, and become new Creatures: This Word of the Lord, wou'd meet with a welcome Reception, But, thus saith the Lord, Behold, I come *thoroughly* to purge my Floor; I come, now, to try Those that say they are mine; that say, They have an Assurance in Me; that, They are of the Number of my Chosen; that, They are my peculiar Flock: I come, to try Them. My Sheep, will hear my Voice: They that are Mine, will abide the Day of Trial, which I bring upon the Earth. I will sift my People; Iniquity shall not lodge in the Heart, but I will find It out: Yea, the World shall be Witnesses of It, and shall see my righteous Judgment: For I will be glorify'd, in the Eyes of Men. The Proud, and they that exalt themselves; they that, with the Pharisee, say, stand off, for I am holier than Thou; I will expose their Hypocrisy; I will discover their Nakedness, and their Poverty. For, They who are Mine, shall be clothed with a Garment, that I will give Them; They shall have on an Armour that shall be Proof, in the Day of Battle. I have required, that, They who profess themselves to own the Lord, the Holy-One, They that call themselves by his Name; shou'd depart from all Iniquity. I have promised, that, I will keep and preserve Mine: I will cover Them, as with my Hand; I will shelter Them, and skreen Them, from the Flame, which shall consume the ungodly, and all them that

work Wickedness. Now, many will be found in This Day, that have deceived themselves: They have not built those Things upon *the Foundation* already laid, that will endure: But, They have built *Wood*, and *Hay*, and *Stubble*; and *This*, the Flame shall consume. They have said, we are *rich*, we are *full*, the Lord is our Strength, and our Shield: But, the Lord shall hide his Face from Them, and the Fire of his Wrath shall consume Them, and there shall be none to deliver Them, in *That Day*: For, the Lord will not be their Shield. Christ is the *Vine*, and, those that are Christ's, are *Branches* of *That Vine*: The *Father* is the *Husbandman*. If the *Branches* abide in the *Vine*; then, by the Cultivation of the *Husbandman*, They will produce much *Fruit*. Now, the sure Way to know, whether the *Branches* abide in the *Vine*, or no; is, by the Production of much *Fruit*. Consider, O Man, what is It, that, God requires of Thee? Deceive not thy own Soul: Glorify Him, and He will glorify Thee, and reward Thee. God is good, and just, and gracious; and, They that are his Children, will bear his *Image*. Turn unto the Lord: *Hear his Voice*, even, This Day, before it is too late: For, the *Day* comes, nay, is very nigh, when He will say to the *Filthy*, *be filthy*; to the *Poor*, and *Naked*, there is no Time now, for you to be supplied. Dispatch ye then, quickly; that, ye may be found in the *Garment*, which God requires of Those, that shall be admitted into the *Marriage-Feast*.

XL. T. Dutton, *Wednesday, July 6.*

If the Lord may, again, speak unto his People, as He hath done of old, how is his *Voice* to be known? And, what is the Duty of Those, to whom *the Word of the Lord* is sent, in Order to be satisfied, whether It be *the Word of God*, or no? The *Christian World*, are not forward to say, with their Mouths, God can no more speak unto us; but, their Actions do demonstrate, that, They believe He will no more speak. Lament ye, for the Stupidity of This People! They care not to hear the *Voice of the true Shepherd*, and only *Shepherd* of his People. A Vail of *Darkness* has covered Them, yea, *gross Darkness* overshadows Them: They see not the Way. but turn aside hither and thither,

ther, and *stumble, and fall*; *They grope as the Blind*: and yet, They say, we dwell in the *Light*; behold we see perfectly. God is moved with Compassion, and He offers unto Those that dwell in Darkness, and are straying from the Paths of Truth, and Righteousness, a shining *Light*; That *Light* which has guided People, even, from the Beginning; That *Light* which has discovered Himself, unto their Souls, and also manifested his Divine Will; That *Light* which will lead Them out of all By-Paths, out of all the Wandrings of Ignorance, and *Error*; That *Light* which will conduct Them to everlasting Felicity: And They say, no; we have enough of It, already; we need no more. Wou'd it not be just, in God, to leave These Contemners of his overflowing Mercy, to their beloved Blindness, and Ignorance? Wou'd it not be just in Him, to let Them fall into the Pits, and the Snares, which are in the Way They walk, when They refuse his Hand, to guide Them out therefrom? They may read, how *severely* God has dealt; with the *Despisers* of his offer'd Mercy: They have heard, how Divine Vengeance has overtaken Those, that hearken not to the *Voice of the Lord*, warning Them thereby. Should not This, then, awake every one that knows these Things; with serious Application to search and try, and examine every *Voice*, that comes forth in the Name of the Lord? For, if God may speak, how knows Man, but that, He may receive some further Commands from the Almighty; than what He, already, knows? If God may speak, what knows Man, but there is some Things, which God, for his Glory, will have manifested? If God may speak, what knows Man, but that there are some Things, which it is for the Good of Man, that He should know? How then, can an entire Neglect of Searching, and Trying a *Voice*, that comes in the Name of the Lord, be excused before Him? When God sends forth a *Voice*, is it not that It should be listened unto? Yes: And He expects, that, Glory should redound unto his Name, because thereof. The very Coming in the Name of the Lord, claims a Regard, from All that are Worshipers of That Lord, But, such is the Practice of *Christians*,

fiants, even, at This Day, as if trying the *Spirits*, to know whether they are of God, or no, were no Part of their Duty: Or, as if God had given no Rules, in his Word, by which the *Spirits* were to be known; or, as He had left Himself, entirely, without Witness; so, as that, there were no Way, of coming to a Certainty about the same. Who is concerned for the Honour, and Glory of God? Who seeks unto Him in Sincerity, and in Truth, in Simplicity of Soul; desirous to be taught of Him, to know, whether He has sent forth his Spirit to speak again? Who is it that goes to God as a little Child, free from all Prejudice? Who is that, throws aside every Consideration of Self, and his own Interest, and purely seeks the Glory of God, and his Truth? The Number of such is very, very, very few! But, the rest enquire not at all; or else, search, that They may find something, that may give them a Colour to oppose It, as not being the Work of God. Now, if God be coming to judge the Earth in Righteousness, to sift and try his People, to make it manifest, who are of his Flock, and who are not; as all *Christians* ought to believe, that, He will one Day do; let them consider, whether This Appearance, will not be in such a Manner, as shall make the Graces of God's Spirit evident, wherever they are: And, shall also discover the Wickedness latent in the Heart, which could not be known by Men, unless God had caused the Man to expose It. When God commanded *Abraham*, that, He shou'd sacrifice his Son, was it, think you, that, God did not know the Heart of *Abraham*, before That Tryal? No; But that, the Faith of *Abraham*, might be exemplify'd, and manifested to the People. The Earth shall be Witnesses of the Justice of God, when He comes to recompence every one according to their Works: The Eyes of Man, shall see his Justice. For, it shall not be in the Power of the Wicked, to conceal their Wickedness: For, what is, now, hid in the secret Recesses of the Heart, shall be published on the House-Top. They that retain Pride, and Ambition, under the Mask of Humility, shall be known: They, that make Religion a Cloak, the better to defraud their Neighbours, shall be known:

known: And they who brag of the Graces of God's Spirit, shall be put to the Test; and, what Share They have thereof, shall be manifest: For, none shall escape, in This Day of Tryal. By every Work which the Lord works, will He be glorified: And, as his Mercy has been magnified, by his long Forbearance with the Wicked, and Rebellious; with Them that have trampled his Laws under their Feet, with Them that have profaned the Name of the High and Holy-One; so, shall his Justice be magnify'd. The Righteous shall behold It, and rejoice: They shall glorify the Name of the Most-High; for that He renders a *Recompence to every one, according as their Works shall be.* And, the Wicked shall tremble: They, that despised his Mercy, and Long-suffering, and made not Use thereof, to lead Them to Repentance; They shall behold their Folly: They shall see the wise Virgins admitted into the Marriage-Feast, and they themselves shut out, and the Face of the Bridegroom hid from Them, for ever. *Who so is wise, will fear the Lord, his Maker; and knowing the Iniquity of his own Heart, his own Unpreparedness, to tread the Holy Courts of God; will throw himself at the Footstool of his Mercy: will hast to obtain the Wedding-Garment, that, He may not only avoid the Wrath of the Lamb, but may be admitted to the Joys of his Lord.* A Consideration of these Things, ought to put All, who hear a Voice, declaring the same, in the Name of the Most-High, upon the utmost Scrutiny they are capable of, into the same Voice. And, being the Works, and Will of God, his determined Councils concerning the Sons of Men; are only to be known, by the Operation of the Spirit of God: It behoves All to consider, what They are to do, in Order, that, God may manifest these Things to Them. It is not a Coming once, and *Hearing what the Spirit has to say: 'Tis not a looking with an indifferent Eye, on what It has spoken: But, it is a preparing of the Heart, for the Instruction of the Holy-One, and a making Use of those Means, that are afforded for Conviction.* It is by a Seeking unto the Lord, in Truth, in Sincerity, in Simplicity; and, with Resolutions to glorify Him, by whatsoever Means,

and

and Ways, He puts in their Power. Here, is set before you, a glorious Scene, of God's promis'd Goodness, to the Sons of Men. Here is proclaim'd, *a Day of Redemption to the Captive, a Day of Deliverance to the Oppressed, a Day of Restitution of All Things: A Day, wherein the Church's Bridegroom, the Joy of the whole Earth, shall return, and make glad the Hearts of his People: A Day, wherein the Mourner shall be made to sing; They, that have lamented the poor, distressed, afflicted State of Sion, shall see that the Light begins to shine, and the Glory arises upon Her. And, are not these Things worth regarding? And if these are such, as God has declared, He will bring about; if his Word, has long ago promised It, if He has sworn, that, He will accomplish It; if it be a Feast promised to all Nations: ought not you to listen; and not only to listen, but enquire, what are the Qualifications required of Those, that shall be made Partakers, of This promised Bliss? For, you are told, that, All shall not be Sharrers therein; but, only a chosen People of the Lord. Now, in Order to This, read ye what are the Commands, of your Lord and Saviour; what were the Precepts, which He left behind Him, for All, that called themselves his Disciples, to observe: Seek to This Rule, and, examine your own Hearts thereupon. Whereinsoever ye find your selves to have erred therefrom, or, whereinsoever ye have been defective; hast ye, and turn from the Paths in which ye have strayed, and double your Diligence, to redeem the Time which ye have lost; and persevere ye in well-doing; let Holiness become habitual, to you. Be ye distinguishable, as the Children of God; distinguishable before the World, and, distinguishable also in your own Hearts: The one, that, you may glorify God before Men, may be Examples unto others, Encouragers of the Weak, and Guides to the Ignorant; and the other, that, ye may stand, in the Day of God's Trial of you. For, thus saith the Spirit, He that overcomes, shall inherit all Things, and I will be his God, and he shall be my Son. Ought This not to be a strong Motive, to you All; when the Most High God, the Incomprehensible, on these Terms, promises to be your God, and that, each of*

of you, *shall be his Son? And, if ye be Sons, then are ye to be Heirs: And, what is It that ye are to be Heirs of, but the Kingdom, which ye have so often declared to you, in the Word of God? And, in this Kingdom, God shall wipe away all Tears from their Eyes, and there shall be no more Death, neither Sorrow, nor Crying, neither shall there be any more Pain. Ought not This, to make your Hearts to rejoice, and to bless the Lord your God, that, He has set such Things, before you; that, He has put This, within your Reach; that, ye may come to that blissful Place, where there shall be no more Pain, nor Sorrow, nor Tears: Where God shall dwell with Men? And, with God shall be the Joys of Heaven. This, is what ye are, now, call'd upon, to look unto, to wait for, and also to pray for. For, thus saith the Spirit, behold, I come, and warn, and call upon you; and He, that is declared unto you, comes quickly, and his Reward is with Him. He introduces This State, here, upon Earth: For the Description given of It, relates to a State, here, on Earth. This, is Part of the Purchase, which your Lord Redeemer, had made for you: These, are some of the Benefits, which ye shall reap, therefrom. This, is the State, in which He will be glorify'd; in That Place, where He was despised, where He was vilely treated, and crucified. For, He came from Heaven, here, on Earth, and underwent That Shame; and, He will return again, and will triumph here, also. Now, what are They that shall have no Portion, or Share, in This State, but the Fearful, and unbelieving, and the Abominable, and Murderer, and Whoremonger, and Idolater, and all Liars? All the Workers of Iniquity, They shall be excluded, from This happy, and holy State: And, not only the Murderer, Idolater, Sorcerer, and such gross Sinners as these; but, the Fearful, and Unbelievers, shall also be excluded This glorious Rest. They, that for Fear of the World, for Fear of what Man could do unto Them; for Fear of the Loss of Things transitory, of This Life; made not a bold Confession of their Duty to God, nor glorify'd the Lord, in their Lives and Conversations: They that were not zealous for his Truth, and to promote his Honour; They shall also be*

be shut out of This Kingdom; so shall They that are *Unbelievers*. Why *Unbelievers*? Why are They put here, in This Place; but that it has a Reference to the Subject, which had been before spoken of? Which was, This glorious State, and Kingdom, of the Lord Jesus, that was to be introduced. Your Lord *went about preaching the Doctrine of the Kingdom*. This Kingdom-State is set out to you, by the *Psalmist*, and the *Prophets*: All the *Prophets*, even, from the Beginning, have had something that pointed at This Day. Now, if God has thought fit, by his Holy Spirit, so often to put the World in Mind of This; is This, a Thing not to be regarded? Is This what calls for no Faith? Take Care, take Care; for, *the unbelieving*, as well as *the Fearful*, and *the Murderer*, and *Whoremonger*, and *Idolater*, and all *Liars*, shall have no Share, nor Portion, in This State. And every *Christian*, when He reads These Words, ought to fear and tremble, lest his Infidelity, which He hath had in These Things, shou'd cause the Displeasure of God, against him. But, what Excuse can They have, who turn away their Eyes, and shut their Ears, and will not hear, nor admit of the Use of any Means, that may bring them to a Belief of these Things? These Words, will be found such, as ought, by *Christians*, more to have been look'd into: And, their Guilt will be exceedingly aggravated, who are thus, called upon, by a *Voice* from Heaven, and yet neglect It. For, the wilful *Unbelievers*, such as turn away their Eyes, their Ears, and their Hearts; cannot be fitted, or prepared, for This State. Let all take Care, and watch, and strive, and pray; for, *the Day of the Lord is at Hand*, when the Righteousness of the Lord, shall be manifested on the Earth.

XLI. T. Dutton, Thursday, July, 7.

Say unto the Daughter of Zion, behold, thy King cometh, meek and lowly, riding on a Colt, the Foal of an Ass, was once the Cry: But, Now, saith the Spirit, Tell the Daughter of Zion, and say, Behold, thy King cometh, Exalted, with Ten Thousands of his Saints, to execute Justice and Judgment, on them that dwell on the Earth; to rule the Nations with a Rod of Iron, to dash the rebellious to Pieces as a Potter's Vessel; to destroy All these

that will not He should reign over them, to recompense his Chosen, to be admired of them that love Him, to reign with his Saints; to impart to his Spouse the Glory of his Majesty, to make Her happy with his Presence. If This Prophecy, of his coming meek and lowly, requir'd of those that heard the same, an Expectation, and Waiting for Him so to appear, and an Owning of Him mean and despised, in that low and contemptible Appearance; do not the numerous Prophecies, of his coming in a State of Exaltation, of Glory and Triumph; claim from all those that call themselves by the Name of This Lord, an Expectation, a Waiting, and a preparing for This his so Appearing? Then, He came meek and lowly, without Form, or Comeliness; without any Thing of Majestick Beauty, that might attract Reverence or Regard: Then, He came not to reign, but to be subject to Death, even the vile Death of the Cross: And yet, all Eyes ought to be turned towards Him, thus covered with a Vail, and all his Glory hid. Much more, ought ye, now, to look for the Lord, to be again revealed from Heaven. He told you, when on Earth, that, He went to prepare a Place for His; and that, as He went, He would surely return again; He would be glorified, and attended with his Father's Angels; He would come to reward those that were his faithful Servants, with a Bounty and Liberality, becoming Kingly Majesty. For, so hath He set forth Himself; as one travelling into a far Country, to receive a Kingdom, and to return. And, He prayed the Father, that, where He was, His might be also: Therefore, they who are His, will be with Him, in his Kingdom. He often comforted his Followers, who were Sufferers, on his Account; with a sure Recompence, and an abundant Reward, in his Kingdom. And, you find, that, his Followers, had great Hopes of what They shou'd enjoy, when that He shou'd take upon Him his Power and Reign; when He shou'd appear as the King, and the Deliverer of Israel. Now, if this State of the Kingdom, which your Lord so often spoke of, be a State, here, on Earth, in which the Righteous shall be rewarded; and, the Lord, the King of Righteousness, shall be glorified, and triumph with his

Saints; ought not This, to be a Subject of Concern, to you? Is it enough for you, only to look to your Dying Lord, and not concern your selves, at all, about his Royalty; That *Kingdom*, for which it behoved Him first to suffer, before He entered in?

Now, that It does relate to a *Kingdom*, here, on *Earth*, read ye over the Word again; and ye will see sufficient to induce you to believe, that, It does so. For, so was He prophesied of; as One that shou'd sit on the Throne of David, and shou'd rule over the House of David, for ever. Now, the Throne of David, was here; upon *Earth*; and therefore, when He is said, to sit upon the Throne of David, That implies, that, the Exercise of his Royalty, shou'd be here, where the Throne of David was. He is promised, as the King of Israel, in the first Place; and, not only, as the King of Israel, but also, of the Gentiles. And, you may find, by the Description, which the Prophets give, of the Benefits, which will redound to the House of Israel, when He reigns over Them; that, the Exercise of his Royalty, must be here, on *Earth*. He speaks, and comforts Those, his ancient People, with the Promises of exceeding Blessings, under his Government. There is Mention made, of the Fertility of the *Earth*, the Enjoyment of the Creatures, to the Glory of God. There is Mention made, of the Bowing down of the Kings of the *Earth*, and of bringing in their Riches, to his Chosen. There is Mention made, of a triumphant Deliverance of his People, from the Hands of all their Enemies: And that, after that They are so delivered, that, They live, and bless, and praise God; and, rejoice in their King, here, upon *Earth*. Now, if all the Prophets have, thus, spoke of the Royalty, of your King, Redeemer, and, if your Lord Himself, spoke of This, his own Royalty; if He taught you to pray unto the Lord your God, to hast to establish This *Kingdom*, here, on the *Earth*: Will ye overlook These Things? Will ye rob Him of this Diadem, by Saying, there is no such Thing? Do you honour your Lord, as you ought to do, when you take no Notice, of what God has thought fit, from the Beginning, to declare concerning Him? Can you excuse

case your selves before Him, when He comes in his Kingdom, and none of you have been found waiting, and looking for Him, and saying, as you were taught, *Come Lord Jesus, come quickly?* Where is your Souls, thus, breathing after Him? Where is your Faith? Think you, that, your Faith, is only to have Respect to Things past, and not also to be exercised in Things to come, touching your Lord? No: Thus saith the Spirit, you ought to believe, and wait, and prepare, for his Coming in his Kingdom, in his Glory. The Jews were stumbled, and offended, because that, your Lord did not come, after This splendid Manner. He did not, then, accomplish what was written of Him: He was so far from delivering Them from their Enemies, that, He seemed, rather, by Denunciations against Them, to give Them into the Hands of their Enemies. But, the Truth of God, will not fail; and, This same Jesus, that was crucified, shall again be revealed.

* To This Offence, and Stumbling-Block, of the Jews, was it that the Apostle Peter, answered; when He said, that, God would send Jesus Christ, which before was preached unto Them; whom, says He, the Heavens must receive until the Times of the Restitution of all Things, which God has spoken by the

* Here he open'd his Eyes, and turn'd over the Bible to the Third Chapter of the Acts.

Mouth of All his holy Prophets since the World began. He shewed, that, the Jews had no just Occasion to be offended, because your Lord did, then, accomplish the Things that were written of Him. For, He puts Them in Mind, how that, God had raised Him to Life again; that, He was still in Being, tho' They had put Him to Death; and that, They were to expect Him, to come again: And, then would He fulfill whatsoever was written, concerning Him. Now, how could the Apostle's Arguing be just, if there is no Expectation of Christ to come, but when He comes to destroy, and to put an End to all Things? How can He, then, be said, to come and sit upon the Throne of David? How can He be said, to felicitate his People, here, on Earth, and with the Things of the Earth; and that,

the *Earth* shall be rendred fertile, when there is to be no more *Earth*? And, how can those Songs of Praise, which the Spirit of God, so long ago endited, be suitable to his *Reign*; which speak unto the *Earth*, and calls upon It, to rejoice: That says, to the *Floods*, clap your *Hands*, and, to the *Trees of the Wood*, sing? Is it proper to say, to a Thing that is going to be destroyed, Rejoice? Awake ye from your Stupidity, and behold the Things which God has declared, in his holy Word. Think not your selves wise; and then, God will instruct you: But, if you are proud, and contemn the Teaching of the Holy-One; then shall your Eyes be blinded, and your Hearts be hardened. But yet, the Purpose of God shall not fail.

* Here return'd
to the 4th of
Isaiah.

* For, thus saith the Lord, Comfort ye, comfort ye my People; speak ye comfortably to Jerusalem, and cry unto her, that, her Warfare is accomplished, that, her Iniquity is pardoned: For she hath received at the Lord's Hands double for all her Sins. Does the gracious God, full of Compassion and Long-suffering, overflowing with Love and Goodness, thus, comfort his People? Does He speak to the Afflicted, to those that mourn and lament, and say, how long, O Lord, how long, before Thou make good thy holy Word? And, will not your Souls echo back again, and say, "O Lord, in thy Promises do we trust; thy Truth will not fail; we will rejoice; we will wait believing, and, not make Hast: For in thy Time Thou wilt bring back the Captivity of thy People; Thou wilt bring us to thy holy Mountain, with everlasting Joys upon our Heads: We rest in Peace, in a full Assurance of thy gracious Promises being made good, when it is for thy Glory; we, O Lord, will wait believing? Ye may see, from These Words, that, This is a Prophecy, which has never yet been accomplished. Speak ye comfortably unto Jerusalem, and cry unto Her, that, her Warfare is accomplished, that, her Iniquity is pardoned. What was the Cause of Israel's Captivity? Why did the Lord hide his Face from Jerusalem, from Mount Zion, but that his People had first turned their Backs on Him? They had transgressed his Laws, They had wrought Ini-

Iniquity. But, here it is said, that, *her Iniquity is pardoned.* Now, when the Cause of Israel's Trouble, is taken away; then, must there be a Restoring of Israel, to what Israel had lost: And therefore, is the Introduction here proper, *Comfort ye, comfort ye my People;* for, the Face of God shall, again, shine upon Them; He has afflicted Jerusalem, in his Wrath, He hath been angry with his People; but, now, *She hath received double for her Iniquity,* and, now, He turns his Face, again, towards Her, in Love and Mercy. *The Voice of him that cryeth in the Wilderness, prepare ye the Way of the Lord, make strait in the Desert a High-way for our God. Every Valley shall be exalted, and every Mountain and Hill shall be made low: And the Crooked shall be made strait, and the rough Places plain.* You that have seen the Time past, when Part of This Prophecy was accomplished, ought to wait, with longing Expectation, for the fulfilling of what remains. The Forerunner of your Lord in the Flesh, said, that, He was the Voice of one crying in the Wilderness, *prepare ye the Way of the Lord, make strait in the Desert a High-way for our God:* But yet, you have not seen what follows accomplished. *Every Valley shall be exalted, and every Mountain and Hill shall be made low:* No: The Proud of the Earth are not yet cut off, nor are the Humble and Meek, the Poor and the Lowly, set with Princes. But the Time shall come, when every Valley shall be exalted, and every Mountain and Hill shall be made low, and the Crooked shall be made strait, and the rough Places plain. And, the Words following, shew, what shall be the immediate Consequence thereupon. *The Glory of the Lord shall be revealed, and all Flesh shall see It together.* When the Lord comes to beat down the Proud, and to exalt the Humble, It shall be the Introduction of his glorious Kingdom. These, shall be some of the fore-running Tokens, of his Appearance: These are some of the Steps, by which the King of Glory will ascend, to the Throne of David. Now, does it not behove you, to have so much Concern for the Glory of God, of your Lord Redeemer; as to wish, and pray, for the Accomplishment of These Things? Should not All they that worship the Lord, desire, that, his Glory might be revealed, and all Flesh might see It? The Spirit

rit of the Lord hath said, that, *all Flesh shall see It together.* The Glory of the Lord *shall cover the Earth, as the Waters cover the Sea.* Say some, " We believe, that, the Gospel will be published throughout the Earth, so as the Lord has declared It shall be; but, we have no Hope or Expectation, that, ever the whole Earth shall receive It, at once: No; we believe It shall be spread, successively, over the Earth." But, the Lord hath said, *the Knowledge of Him shall cover the Earth, as the Waters cover the Sea:* And, here, He has said, his Glory shall be revealed, and *all Flesh shall see It together.* Now then, thus saith the Spirit, unto you, as He spake to the Jews of old; *Repent ye, every one, that, your Sins may be blotted out, at the Time of refreshing from the Presence of the Lord, when He shall send the same Lord Christ Jesus that was crucified, whom the Heavens only receive for a Time, and then shall again be revealed, without Sin unto Salvation, to all the Ends of the Earth.* Let All that love the Lord, and desire his Glory, say, *Come Lord Jesus, come quickly.*

XLII. T. Dutton, Friday, July 8.

But say some, " He that is, by a good and holy Life, prepared to enjoy God, in the State of departed Souls, is also qualified for This Kingdom-State, which is taught: And therefore, since we are taught what is necessary, in Order to live a holy and good Life, what Need is there of This? It is a Matter indifferent to us, whether *These Things* be true, or no. But, who are They who will teach God? That is a wrong Way of enquiring: Your Duty, is, first, to examine, whether God has reveal'd It. If It be reveal'd by Him, then, It is what He expects you should believe. And, it is more indispensibly your Duty to look into *These Things*, when, by an extraordinary Voice, in the Name of God, ye are called upon, to look into Them. For, if ye allow, that, God may again speak, and that This, for ought ye know, may be a Truth of God; do ye think, that, God sends forth a Voice, proclaiming This Truth, in vain? Does not the All-wise know better than ye, of what Advantage This Truth will be, for his own Glory, and for your Good? If He has thought fit, by

all

all his holy Prophets, since the *World began*, to make Mention of This great *Restitution of all Things*; is it for you to say, It is a Matter of small Importance, It concerns us not? Did the *Apostles* of your Lord teach This? Did They believe, and expect It? Did They comfort their Followers, with That *Glory*, and Happiness, which should be when Christ shou'd be again revealed? Did They who first embraced *Christianity*, patiently undergo all Sufferings? Did They lay down their Lives, in full Assurance, that, when Christ came in his *Kingdom*, They shou'd be raised to Life again, and reign with Him, here on *Earth*? Were They comforted, with the *Hope* of Those Things; and will These be no Motive to *Christians*, now? Where is the *Power* of the *Word of God*? Where is Its Efficacy? Where are the reviving Hopes, making the Soul to rejoice, under all Afflictions? Where is the Pointedness of That *Word*, piercing the Heart of the Sinner? Is not the *Word of God* become languid? Where is It heard? And, how know you, but a great Deal of This, is owing to the *Word of God* not being preach'd, as It ought to be; the Truth of God, not being declared faithfully? They concern themselves not so much, for the Honour, and Glory of their Lord, as They ought to do: Therefore, the Blessing of the Lord does not attend It, as otherwise it would. But, this *Gospel*; is what God will, that, every Soul shall hear: For, It shall be preach'd to all the Ends of the *Earth*. And, those that would hinder the *Word of the Lord* from being spoke, shall know, that, the Lord has a Right to raise up whom He will. He will call in whom He pleaseth, and make him a *Labourer* in his Harvest; and, who shall say to Him, what dost Thou? — Yea, Contempt shall cover Those that are found fighting against the Lord, and opposing his Truth. Let every one, therefore, that hath Ears, hear: For, he shall give an Account to God, for his own Soul; And you will find none to answer for you, in That Day. Therefore, trust ye to the true *Shepherd*, and hearken ye to his Voice. Believe in the Lord, and seek his Face; and seek his Truth in Humility, and Simplicity of Soul, and It shall be manifested, unto you: God will teach

teach you, and He will have the Glory. *Why then will ye die?* Why then, will ye run into the Paths of Error, when God offers Himself, as a shining Light, as a Guide to lead you into all Truth? Can ye answer, in the Day of the Lord, when ye shall be accused, that, ye have neglected the Things written concerning your Lord, and concerning his Glory, and the Truth of God? Think you, it will excuse you, to say, we depended on our Teachers; They taught us not *These Things*? Has God given you Rational Souls? Has He given you Abilities to enquire, and search into his Truth? And, does He offer to manifest his Truth to you? And is This to no Purpose? Let none deceive themselves: For, such Excuses will stand them in no stead; and, such a Negligence, such a lazy throwing the Burthen off themselves unto Another, must be severely accounted for. Therefore, let every Soul fear.

* Let Those whose Ears are open, hear, and
 * Sings. rejoice: For, the Voice of the true Shepherd, is again heard. He comes to lead his Flock, himself, into the Pastures of Delight; He will lead Them to the tender Grass, and to the pleasant Brook. He who laid down his Life for his Flock, He who demonstrated such exceeding Love; He will come, He does come; and his Voice is heard.

And, O Lord, our Souls shall bless, and praise Thee, because thereof. Grant, O God, that, All who are thy Sheep, may speedily hear thy Voice, and know the same to be thy Voice, and not the Voice of a Stranger. Lord, thou knowest what it is, that hinders thy Sheep from hearing thy Voice; and, Thou knowest how to remove the same. Do Thou manifest, to each of their Souls, the several Impediments; and, give Them Strength, O God, to remove them. Lord, we declare thy Word, we sow the good Seed: But, what is the Seed, and what is the Sower? What availeth it, unless, O God, Thou waterest It, with the Dew from Heaven? unless Thou givest the Increase, all the Labour is in vain. We confess, that, we are not worthy to hear thy Word; we deserve not so much of thy Care. But, O God, as we thus confess It, with our Mouths; Oh, that

that our Hearts, were but truly sensible thereof. For, then should we strive, by thy Assistance, to avoid those Things, which make us so much unworthy of thy Notice. Thou art an overflowing Fountain of Good: Where soever there is a Vessel, prepared to receive, Thou givest in. Shall we be hungry, and empty, when thy Hand is stretched forth, ready to bestow? O Lord, it is because we think not our selves empty: We are full, full of those Things, that ought to be cast away from us. We are *poor* in Things that are truly valuable; but, we are *Rich* in Dross, and Things vile. O rectify Thou our Judgments: Help us to chuse real Good, and to neglect that which only has the Appearance. O Lord, help us to seek thy Glory, the Doing of thy Will; and then, Thou wilt *withhold no good Thing* from us. As we profess to believe, and to have Hope in the Lord, the Holy-One; so let us walk, so let us live, as that our Lives and Conversations may demonstrate, that, we belong unto the Holy-One. For, can we expect *Rewards* from Thee, when our whole Lives are spent, in dishonouring thy Holy Name! O God, Thou first formedst us *upright*, and our Lord has said, that, since we lost That first heavenly *Image*, we *must be born again*, before we can enter into his *Kingdom*. Thy Hand, O God, can new form us; thy Holy Spirit can regenerate us. Lord, make us *new Creatures*; so that we may do thy *Will* here, and be prepared to reign with our Lord, and his *Saints*, in his *Kingdom*; and, do the *Will* of our God, here, *on Earth, as It is in Heaven*. O Lord, let thy Blessing, thy Peace, and thy Love, be upon every sincere humble Soul, here, before Thee. These Things we beg, for the Sake of our Lord Redeemer, Christ Jesus.

XLIII. T. Dutton, Saturday July 9.

Who is This, riding on, conquering and to conquer? Who is He whose Sword is bathed in Blood? Who is This, that treadeth down his Enemies, as the Grapes are trodden in the Wine-Press? Who is This mighty one of Kingly Majesty, travelling in the Greatness of his Might, who has stain'd all his Rayment with the Blood of his Foes? Who is This that cometh from the Slaughter of Idumea?

* It is the Lord of Hosts, *the King of Glo-*
**Sings.* ry. O wish ye Him to ride on prosperously.

He is ascending to *the Throne of David*. Who is *This* that *rideth on the Wings of a Cherub*? It is the Lord most holy, coming to overshadow the Earth, with his Love, and Mercy. Who shall celebrate the noble Acts, of This mighty Monarch? Who shall set forth, the Love of God? Who shall *sing the Song of Moses, and of the Lamb, but the Redeemed of the Lord, the Redeemed of the Lord*? And They, by the Power of his own most holy Spirit, that shall fill their Hearts with Mirth, and shall make their Tongues to speak unto his Praise, and to the Glory of the *King of Righteousness*? When the Almighty Arm breaks down the Mountains of the Earth, and when that He *exalts the Meek and lowly*, and sets *Them with the Princes*; when that He cuts the *Bands of the Wicked asunder*, and that *with the Breath of his Mouth* He causes his Foes to faint away; when that All They that rise up against Him, shall become as Ashes under the Soles of the Feet of his Saints: Shall not, then, the Righteous rejoice? Shall not, then, their *Hearts sing*, and *make Melody*? Shall not, then, every Act of his, deserve an Anthem of Praise? Yea, yea, for ever; O for ever, O, O for ever, will the Lord, will the Lord praised be! It is the Joy of Saints and Angels, to laud the Lord most high. See ye, that, your Harps be ready, that, ye may join with Them, and for ever, and for ever, and for ever, *praise the Lord*!

* *J. Glover*, Lord we are ready to sing thy
**Sings.* Praises, whenever Thou shalt put Songs of Joy into our Mouths.

Guy Nutt. Then shall your Songs be acceptable to the Lord.

J. Glover. Tune Thou, our Hearts, O Lord, by thy holy Spirit, and our Mouth shall shew forth thy Praise.

Guy Nutt. The Time draws near, when ye shall be tuned to make a joyful Sound, to your God. The Melody that shall proceed out of your Mouths, even Praises to our God, for all that He hath done for us. Which Song none can sing, but the Redeemed of the Lord,

Lord, that shall stand with Him, upon *Mount Zion*.

* *J. Glover*. For, unless Thou, O God,
do touch our Hearts, we cannot make Me- * *Sings*,
lody with our Tongues.

† *T. Dutton*. But, when that the Lord,
by his holy Spirit, puts Joy into the Soul, † *Sings*,
the Mouth of the Dumb shall speak.

J. Glover. Sing ye, and rejoice, O *Virgin Daughter*
of *Sion*, for behold, thy King cometh to reign, clothed
with Honour, and Majesty: Behold, He comes with
such resplendent Beauty, as shall make your Hearts to
be glad.

|| *T. Dutton*. Prepare your Hearts, and go
ye forth with Joy, to meet Him. For, to || *Sings*,
such He comes with Smiles of Love; bring-
ing a Train of Celestial Joys, never fading, never sa-
tiating, but still affording a Ravishing Delight: Joys
not fit for Flesh and Blood, but for the Soul that is
purified, from all its Dross and Filthiness. Bow ye
down, at his Feet, and accept the tender Offers of
his Grace. See the Riches of his *Father's House*, ready,
ready to bestow on you. Never more turn your Eyes
to *Vanity*: Chase not a Bubble: Set not your Hearts
on Dross. The Gold, the Pearls, the Diamonds, only
put forth your Hands, and take! Can your Souls do
less than flame, in Love to Him, that offers, thus, to
you unworthy, to you unworthy? Can you do less,
than sing his Praise, that died for you, that you might
have These Seats of Bliss; that became vile, that you
might dwell in Glory? Love the Lord, with all your
Might, and never, never let his Mercy and Benefits slip
out of your Hearts.

XLIV. *J. Glover*, Sunday, July ro.

* O Sing unto the Lord a new Song: Sing
unto Him with your whole Hearts; Sing his * *Sings*,
Praises, O ye that fear his Name. For the
Lord is good, his Mercy endureth to all Generations.
Praise the Lord, therefore, O all ye, his Children;
praise Him with your Souls, making Melody in your
Hearts.

O Lord, our Souls bless, and laud thy holy Name;
we praise and magnify Thee; we celebrate thy Praise:

Our Hearts bless and adore Thee. Put Thou therefore, a new Song into our Mouths: Fill our Hearts with Gratitude and Acknowledgment, that, we may be able to shew forth all thy Praise. O Lord, what are we, that Thou shou'd'st put Gladness in our Hearts? What are we, that Thou shou'd'st make our Hearts to rejoice? We are, surely, altogether unworthy, of so much Good. Fill our Souls, therefore, with Thankfulness; that, we may praise Thee, as the Nature of thy Mercies do require, at our Hands. Inspire, O Lord, so, with thy holy Spirit, that, we may praise Thee acceptably.

O Lord, thy holy Name be blessed and praised by us, and all that love, and fear the same. We desire to praise Thee, O Lord, for the many Favours and Benefits Thou hast been pleased to bestow upon us, at all Times. Oh, we praise Thee for thy Goodness to us, This Day; for all those Communications of thy Love, and the Light of thy Countenance, which our Souls have been made Partakers of. Lord, fill our Souls with Gratitude, and Acknowledgment to Thee, for all thy Mercies, for all the Manifestations of thy Love, and Goodness, to our Souls; that we may, from a lively Sense, and Consideration of the same, bless, praise; and magnify thy holy Name. Fill us, O Lord, with thy holy Spirit. We desire, in all Humility of Mind, to prostrate our selves before Thee: At the Feet of thy Mercy-Seat would we throw our selves, O Lord; begging, Thou wouldst have Pity, and Compassion upon us. Lord, pardon all our Weaknesses, and Infirmities, and accept of us graciously, in Jesus Christ, our Lord. O Lord, what are we, that, we shou'd take upon us, to approach near to Thee! Poor sinful Dust, and Ashes; unworthy of the least Regard from Thee, who art the great, and glorious Creator, and Almighty Former of all Things? O Lord, give us a due and true Sense of our own Unworthiness, and of the vast Disproportion, that is between Thee, and our Souls; that, we may always approach Thee with all becoming Reverence, and Humility; knowing, that, we deserve not to be admitted into thy Presence, *who art of purer Eyes than to behold*

Iniquity, and canst not look on Evil, with any Consent, or Approbation thereunto. O Lord, make us so thoroughly sensible, of These Things; that, we may purge *our selves from all Filthiness of Flesh and Spirit*, and labour to *perfect Holiness*, in thy Fear. O Lord, we come to Thee, in the Name of Jesus Christ, our Lord, but thy dearly and *well beloved Son*, whom Thou always hearest, and, *with whom Thou art always well pleased*. Accept of us, O Lord, our God, in Him; and manifest thy self to our Souls, at This Time. Let thy Presence be with us; let *thy Power, and Glory* be seen, and felt by Us, that are here, waiting upon Thee. O Lord, speak to us, by the Mouths of some of thy Messengers whom Thou hast called to This Place. We are here, O Lord, to attend upon the Ministration of thy Holy Word: O, fit, and prepare our Hearts, to receive, and entertain the same, whenever Thou shalt be pleased to vouchsafe to speak, by thy Holy Spirit, O Lord, watch over thy poor Children, by whom Thou usest to minister thy Word: Suffer not any Thing of their own, to mix with the pure Dictates of thy Holy Spirit. Lord, we fear for our selves: Let thy Power, therefore, always prevent us, from such an Evil; Let thy divine Goodness secure us, against such a Miscarriage, as That is. Lord, we had rather be for ever silent, than speak our own Words, in thy glorious, and tremendous Name. How can we answer It before Thee, shou'd we be guilty, of such a Profanation, of That glorious, and adorable Name; at which Infernal Spirits tremble; before whom, the Angelick Order bow, and to whom They alway cry, *Holy, Holy, Holy Lord God of Sabaoth*? O Lord, inspire us with such a venerable Esteem of Thee, such a Zeal for thy Glory; make us so tender of the same, that, we had rather die than dishonour Thee, whenever it shou'd come in Competition. Now, to *the King Eternal, Immortal, Invisible, the only wise God*, thro' Christ Jesus, be ascribed, by us, and all that love, 'and fear Thee, all Honour, Glory, and praise, to everlasting Ages. Lord, let all thy Children, say to This, *Amen*.

XLV. T. Dutton, *July 10.*

Write It as a Law, engrave It with indelible Characters,

racters, on the Hearts, that, *the Lord He is good.* And, every Creature which He has created, from the lowest of Things inanimate, to the highest of created Beings, has participated of his Goodness. The *visible* Creation, as to the Considerer thereof, It is a Demonstration of his Almighty Power: And, the Beauty, and Harmony of all Things therein, of his Wisdom. So, is the Subserviency of a great Part thereof, to render Man's Life, here, easy, and delightful; a Demonstration of the overflowing Goodness, of the Creator. God has not so acted towards *Man*, as if He denied him Happiness, here below. Why then, will you say, are we forbidden the Enjoyment of These Things, which we cou'd delight our selves in? God is Love, and Goodness, and no Command of his, will ever interfere with These his Attributes. Ye are not created only to be happy only here; to enjoy the Temporal Blessings, which this World, by the Goodness of God, afforded you: But, the Fountain of Love and Goodness, has made you capable of something far more valuable, more really, and truly Blessings, than These are. It is owing to your Depravity, to your Weakness, that, ye are forbidden the liberal Use, and Enjoyment, of all that the Earth affords ye. Ye can't, in the State and Condition which ye are in, enjoy Them to the Ends and Purposes, for which God gave Them. For, so weak is your Understanding, so feeble is your Will, and Power; that, you would prefer the present seeming Good, to That which is really so, and future. Therefore does the Lord, in infinite Wisdom and Goodness, chuse for you. He sees, how much an Indulgence given your selves, in the Things of This Life, becomes a Snare to you; and, makes you to place your *Affections*, where they ought not to be plac'd, on Terrestrial Things. He knows, how much a denying of your selves, of That which wou'd afford you a sensual Delight, will put you on thinking of the Joys, which He has declar'd you capable of. Therefore is it, that, He advises you, for your own Good, to *deny* your selves, and to crucify your Inclinations, and carnal Desires. Ye are become so unfit, to bear the Enjoyment of temporal Blessings, that, instead

stead of being Motives, to induce you to remember the liberal Benefactor, and to bless and praise Him therefore, They become Means to make you to forget Him, Whatsoever hinders you, in the Pursuit of the Joys, *which God has prepared for those that love, and fear Him.* and do his Will; is unto you really an Evil, and ought to be avoided. Now, all Those, who believe in the Lord Almighty, in the God who has promised a State, in which He will felicitate a chosen People; ought to examine their Hearts, and see what it is that draws their *Affections* from off the same. It is not with All, that, one Thing prevails; but, some are diverted by one Thing, and some by another: But, every one, by searching into his own Heart, will find there, what prevails most. God has, by his holy Spirit, mark'd out to you many Things, which you ought to avoid: And He, by his holy Spirit, in your Hearts; if ye heedfully attend to the same, will mark out to you others. Therefore, they that would be wise, ought to seek out the Way and Path, that leads to the Enjoyment of This happy State, which God has made Man capable of. To glorify God, Man may be sure, is the chief Part of his Duty. For, He who created him, has a Right to his Service: And, He who is so munificent a Benefactor to him, has a Right to his Love, and Adoration. Obedience, therefore, to whatsoever is the known Will of God, is a main Direction to him, in his Journey. For, if this God, who is Goodness and Love, and has thus provided in his Goodness and Love, for his Creatures, is also just, and *will also render to his rational Creatures according to their Deserving;* to those that honour and obey, in his Mercy, eternal Rewards, and, to those that dishonour and disobey Him, Wrath and Indignation: Then, it behoves Men, heedfully to mark the Steps which He takes; and, to take Care to avoid those Things which are displeasing to the Almighty, as well as to do those which are pleasing to Him. And, This gracious, and good Being, has, on his Part promised, (and He will make good the same, to them that sincerely seek the Performance of his Promise) that, He will, even here, in This Life, make easie Man's denying

nying of himself whatsoever He has forbidden him. For, his Holy Spirit shall speak Peace to his Soul, and shall give him an Enjoyment of true Felicity, in the Doing of the Will of God: So that, when once he has weaned his *Affections* from off transitory Things, he shall bless, and praise the Lord, that has thus drawn him to Himself; and shall esteem himself truly happy, tho' in the Eyes of the World he may appear miserable. Now then, hearken ye unto *the Word of the Lord*; give Heed to what He hath spoken, and let the same be engraved on your Hearts: For, every Precept of His, is for your Good, as well as for his own Glory. Therefore, let none say, it is a hard Saying, who can bear It? when we are bid deny our selves, and take up our Cross. For, It shall not be hard, to those who sincerely endeavour it: For, the Strength of the Lord shall be with Them, and shall bear the Burden thereof. For, the Fountain of Good, delights to do Good: And because the Enjoyments of the Things of This World are not for your Good, therefore hath He forbidden Them to you. But, in the Place thereof, does He promise you the Joys, and Consolations of his Holy Spirit; which shall be an abundant Recompence, even here. But, the Time shall come, when even the Things of the Earth, shall be enjoyed by the People of God, to the Praise, and Glory of his holy Name; when every Mercy Temporal shall be received with Thankfulness to the Donor; when every Creature in the whole Creation, shall *praise the Lord*. And, This is a Time, which ye are called upon to wait for, with suitable Preparation of Heart. Ye may learn, from what God has said, in prohibiting you an Indulgence of your selves, in the Things of this Life, at present; that, a *Change* is to be wrought in your Soul, in your Hearts, and *Affections*, before ye can be fitly qualified for This State. For, if your *Affections* remain the same as now, then could ye not enjoy These Things, to the Praise, and Glory of God. Now therefore, labour ye, to acquire such a Habit of Love to God, and of Doing all Things, and enjoying all Things only for his Sake, and for the Glory of his Name; as that, when your Lord comes, He may say unto

unto you, enter ~~the~~ my Rest, I find you ready. Shall Righteousness and Peace flourish on the Earth? Shall Iniquity no more have place? Shall every one, in the House of the Lord, be ~~in~~ *at* ~~the~~ *the* ~~Lord's~~ *Lord's* ~~will~~ *will*? And, will not ye be awakened, to prepare for the Time, when the Lord does *This*?

XLVI. T. Dutton, Monday, July 11.

But some say, " If These are Messengers of God, sent to declare *the glad Tydings of the Gospel of Peace*; why are They not sent to the yet unconverted *Gentiles*? We have the *Gospel* already, and we have Ministers to teach It: Their Mission is altogether useless, here. Thus, They justify themselves before God, as both knowing all that He has revealed in his holy Word, and also practising whatsoever He has required. For, if otherwise, God may see fit to clear some Truths revealed in his Word, which They are ignorant of; or may, by an extraordinary *Voice*, awaken Them, to the Practice of those Things which He requires. And these Objectors do set up their Wisdom, as sufficient to know all the Ends, for which God may ever, since the Days of the *Apostles*, speak to his People. The *Pastors* of the People, now tell you, that, the Commission given to the *Apostles*; to *teach all Nations*, relates to Them, and is their Warrant and Commission. Now, if They have received a Command from their *Lord*, and say, It is obligatory to Them, why don't They perform That Command? Why don't They go, and *teach all Nations*? Will They say, that, Christ, by Virtue of This Commission, has so bound up Himself, as that if They shall utterly neglect to do what is here commanded, He cannot raise up others to do It? But, if He may endue with the Gifts of his Holy Spirit, and send Messengers extraordinary, to make known his *Gospel*, to the unconverted *Gentiles*; why may not He also speak to Those, that call themselves *Christians*? If He beholds his Church corrupted, if He has Accusations against Her; if He says unto Her, Thou art fallen from thy *first Love*; may not He send Messengers to proclaim This, upon the House-Top? Nay, if He has only promised, that, the Prepared shall enter his *Kingdom*, and

He sees the most of his People unprepared; is it not a merciful Vouchsafement, if He, by an extraordinary Voice calls upon them to prepare? Nay, tho' the ordinary *Pastors* had taught the very same Things, may not, wou'd not an extraordinary Voice, coming with Power, as from Heaven, be a great Enforcement to That Doctrine? And, wou'd It not have more powerful Effects, upon the Hearers thereof? But, if the Things that concern the Glory of the Lord Redeemer, of his Royalty, here, on Earth; if they are not faithfully taught; if those that are *Pastors*, will not make Mention of *These Things* themselves; if *They* for Fear of Contempt, or thro' Ignorance, or Cowardise, will not proclaim *These Things*; may not the great Master of the Household send forth special Messengers to do It? But, if *Christianity* is to be spread to the unconverted *Gentiles*, what is It must be taught? Is It what one Party among *Christians* does teach? Or, is It the Truth of God? Now, if It be what God has revealed in his holy Word, that, It is to be made known to those that sit in *Darkness*; will it not be agreeable to the Goodness, and Wisdom of God, that, those who have the *Oracles of God*, in keeping, shou'd first have his Truths published, unto them? That, God shou'd enlighten a Party among them, to own and embrace, and rejoice in those Things, which He causes to be published, to the unconverted *Gentiles*? For otherwise, will it not be reasonable for Them, to say, why, the Things that are here taught, which you call the Truths of *Christianity*, are not received, or embraced by the *Christians* themselves? But, if it is not only believing, what God has revealed to Man, but also practising, what He has required of him, that is a *Christian's Duty*; then, those that are Publishers of the Light of *Christianity* to the unconverted *Gentiles*, should, with the Truths of the Doctrine, also introduce the *Christian Practice*. And, is it not an Objection? Is it not a Stumbling-Block? Is it not a Hindrance to the spreading of the *Light of the Gospel*, that, the Lives and Conversations of *Christians*, are not conformable to the Precepts thereof? What does it avail, to compass Sea and Land to make a *Profelyte*, if the Person profelyted

lyted is thereby made *twofold* more the Child of the Devil? The Lord will, in his own good Time, send his Servants to all the Ends of the Earth; and all People shall hear the Sound of the Gospel of Peace; all Nations shall be taught, and made to know, and fear the Lord. But first, does the Lord, in his great Mercy, as He first offered the Gospel to the ancient House of Israel; so does He first sound These glad Tydings, in the Ears of those that call themselves by the Name of *Christians*. Those that are his Sheep, the Sheep of the true Shepherd, They will hear his Voice, and obey the same. The Lord will speak, where He will speak, and who is it that shall call Him to an Account, therefore? Nay, rather ought ye All to rejoice, that, the Lord does so vouchsafe to speak. For, whenever God speaks, it is for the Good of those that love, and fear Him, as well as for his own Glory. If those that call themselves *Christians*, were *Christians* indeed, they would not be afraid of, or unwilling to hear the Voice of the true Shepherd. But, Man seeks his own, and not the Things of God; nor the Things of his Lord Redeemer. It is not the Truths of God, nor the Glory of God, that he is so much concerned about; as about the Things that relate to himself, and his own Advantage. Therefore is it that he cares not to hear of an awakening Voice: For, he has put himself into an Estate of Security, and Ease; he has made his Religion agreeable to his own Inclination; and, he cares not to hear the same contradicted, by a Voice which he knows not, but It may be a Voice of the Spirit of God. The World, the *Christian* World, is settled on their Lees: Every Man has made himself a Path, in which he would walk. And, the Leaders, such, as they would walk at the Head of all their Party: And contend not so much because others do not walk in the Path, that They walk in, as because They do not walk with Them, at the Head of Them. For I discern the Pride of their Hearts, and their Self-seeking, their Seeking their own Glory, and their contending about Things of their own Inventions, more than the Things which are plainly revealed by their Lord. Now will I reprove for these Things, Those, who have Lorded it in

my *House*, for their so Lording; and, those that are in my *House*, for dishonouring my Name, by their wicked Lives and Conversations. I have a Controversy with my People; I will plead with Them, with my *Rod* in my Hand. I have long beheld their Rebellion, and Backsliding: I have long beheld their Whoredom, their turning their Backs on Me, their setting up *Idols*, and Bowing down, and serving That which is not God. But now, now do I come to call all Men to an Account: And wo, wo be to Them, that are not found ready, at my Appearing. It is in my great Mercy, that I hide not my Face utterly from Them, but that I vouchsafe to proclaim a Day of Grace and Reconciliation; that, yet there is a Moments Space, if They will turn from their Iniquity, if They will fall down, and accept the tender Offers of my Love. But, All rise up against me, and against my Work: They multiply their Objections; and, They tempt me to give Them the Snares, and the Stumbling-Blocks, which They desire. They weigh all Things, with Heedfulness, against me; but, what is an Evidence given on my Side, That They will not put into the Ballance. Deal these Men faithfully, either to God, or their own Souls? or, is This discharging the Duty of a *Christian*, in trying *all Things*, and holding fast that which is good? But, I will answer them my self: And, the Subtilty and Sophistry of their Wisdom, all their Contrivances against the *Lord's Anointed*; shall be found Folly, and Nets, and Snares, to themselves. The simple of Heart will I introduce into my *Fold*: But, the Wise in their own Eyes, shall be left to their own Blindness. And, the Guilt of This Generation, shall be aggravated, by their having a Precedent before Them, of the Lapses of God's People; and, of his Severity, because They would not hear his Word. Have *Christians* no other Way, to know the Word of the Lord, than that which will convince the most ignorant of the *Heathen*? Is there no Rules, laid down in the *Word of God*? Is there no Way to try the *Spirits*? Must the Lord stretch forth his Arm, and speak with Almighty Power; or can They no Way discover, whether It be his Voice

Voice or no? Have They *so* learned! Are They so instructed, in the Word of God! Know They so little of God, as that, neither his Word, nor his Communications to their own Souls, can afford Them a sure Test, by which They may try a Spirit, speaking in the Name of God? Does not This, lay open their Ignorance, and also the Wickedness of their own Hearts? And that, when They say, They are righteous, and holy; that, They have the Favour of God, and the Witness of his Holy Spirit to their Souls; that, They deceive their own Hearts? And that, They have neither the Truth of God, nor his Witness to their Souls, in such a Manner, as They dare trust, and depend upon It? Many of such *Boasters* have I heard, and yet, when put to the Test, They have discovered their own Infidelity in God, and their own Love to the World, and Concern more for their own Sake, than for his Glory. The Lord comes to discriminate who are His indeed, and in Truth, from Those that call themselves by his *Name*, and say, boldly, and openly, that They are sure they are His. And, it is by many Ways, and many Trials, that, God will thus *sift*, and search out his People. The sure Way to be found such as God will chuse, and call His, such as the *Lord Redeemer* will own at the Day of his Coming in his Glory, is, to bear the *Image* of the Holy-One. For, such are the *Children of God*, and shall be *Heirs with Christ in his Kingdom*. Let every one fear for himself, and examine his own Heart, and take Care, lest he deals deceitfully with his own Soul. For a Day of Trial is at hand, which will purify, and separate all the Dross from the Gold.

XLVII. T. Dutton, Tuesday, July 12.

It was reported of your *Lord*, that, He was a *Glutton*, a *Wine-bibber*, a *Friend of Publicans and Sinners*. And, what if they had discovered the Wickedness, and Treachery of the Heart of *Judas*; and had said, that, one of his *Disciples* was a *Thief*, and had a Heart filled with Iniquity? Were either the former groundless Calumnies, or, the true Accusation against the latter, just Foundation for any one to say, that, your *Lord* was not the *Sent of God*? Your Lord denied not his keeping

keeping Company with *Publicans and Sinners*; But, He returns an Answer to the *Jews* thereupon, that, it was in Order to their Conversion unto Righteousness: And also, upbraids those, that thought themselves to have a Right to the *Kingdom of Heaven*, with those that They so much contemned, hearing the Word of God, and receiving It, and being fitted for That *Kingdom*, before Them. Upon these Calumnies, He also takes Occasion, to shew the Wickedness, and Perverseness of the Hearts of That People; that, They came not prepared to hear the Truth, and therefore would never want Objections against It. *John*, came with a Life of Mortification; he lived more strict than the *Pharisees* themselves: But, did This avail? No, They objected to him, that, *he had a Devil*. Your Lord appeared in a different Manner, and conversed freely with all Men; and thereupon They took Occasion to calumniate Him, with being a *Friend* to the wickedest of Men. Now, *Christians* who have seen, how that by Prejudices, by unprepared Hearts, the Eyes of the People, the Chosen People of God, were blinded; and, the Words of the Son of God, that were to give *Eternal Life*, were hid from Them; and, the severe Dealings of God towards That People because thereof: should fear, and tremble, lest They, neglecting, and despising the Word of the Lord, should fall into the like Condemnation. For, the same Temper, and Frame, and Disposition of Soul, that was required to know, that, That was the Word of God, which was spoken by the Son of God; is required, at all Times, to know the Word of the Lord. Who is it, then, that sees not, that, a Childlike Temper, a teachable Disposition, a Mind freed from all Prejudices, an humble Soul is required; in Order, to discover, even, to the rational Man, any Truth; but to know, to have an Assurance, that, the Truth, is the Truth of God, and ought to be received, as the Word of God? There is required, such a Frame and Disposition of Soul, as God will vouchsafe to manifest his Truth unto. God can, and He will *compell* into his House whomsoever He sees fit: But, This, is no Rule for *Christians* to go by, any more than that they ought

to defer their Repentance, and a Change of Life to the last Moment, because there was a Sinner received Pardon upon the Cross. Search the Scriptures therefore, and see, what is the Will of God contained therein. See, what He has laid down, as your Duty, whensoever a Voice comes forth in his Name. If you find, that, God (as there is multiplied Instances of it) has dealt severely with That Nation and People, that would not hear when He called them unto Him; then, it becomes a Matter of exceeding Concern, how you behave your selves, in such a Case. The very Name of God, claims Attention and Reverence: But, that Work which has many Indications of being His, many Tokens of being from his Spirit; requires an impartial Examination into. Think you, that, it would justify the Nation of the Jews, because that It was confidently reported, and by the Chief of the People, that, your Lord was not risen, but that his Disciples came by Night, and stole Him away? In Case Christ were not risen, there was no Foundation either for Faith, or Hope. This Report, therefore, struck at the Root. But, you find, God required another Sort of Behaviour from those his People: That, the great Things which He had done, in the Midst of them, should have excited Them to a greater Regard of his Son, whom He had sent. It was not enough for them to say, " we have not seen These his great Works, if He has done so many as his Followers report of Him in Galilee, why don't He come and do Them here, before our Faces? You may read the Reason why your Lord did not gratify Them, in that They hardened their Hearts, and prejudiced themselves against Them. And, tho' He had wrought never so many great Works, yet, still would They not have believed on Him. For, when He did such Things, even before Them, that They could not deny to be from the Power of a Supernatural Agent; They had a Solution for It presently; He does these Works by Beelzebub. Now, what Way was there left, when neither the Holiness of his Doctrine, the Purity of his Life, the Conversion of Sinners, nor the mighty Works which He did before Them, would
avail

avail any Thing, nor the People wou'd come with such Hearts, as that they might *be taught of God*? Was it God that rejected these People? Was it not they Themselves that shut out themselves from his Kingdom? Now, let All take Heed: For, even, in this Day, is God working a great Work. It will be to many who are wise in their own Eyes, and righteous in their own Hearts, a Work of Folly, a Work of Deformity: They will see *no Beauty, nor Comeliness* therein. But, to the Righteous of Heart, to the humble, to the sincere Seeker of God, and his Glory; It shall be a Work of Light, of Joy, of Consolation, of exceeding, excellent Wisdom. The Crafty shall be taken in their own Snares, and they that harden themselves against Conviction, shall reap the Fruit of their own Folly. Let the *Wise become Fools*; and the Righteous vile in his own Eyes: Let All learn what That means, to *become as a little Child*: And then, They shall *be taught of God*, Those Things, which, on your earnest seeking, He sees for their Good, and his own Glory.

XLVIII. T. Dutton, July 13.

—
—
—
The Lord He hath sworn, that, He will give Him the *Heathen for his Inheritance, and the uttermost Ends of the Earth for his Possession*. God is Truth, and his Faithfulness, on his Part, will not fail: Therefore ought ye to look for the Accomplishment, of what God has declared, in these Words: And not only declared, but sworn to perform. And that, not to Man, that might forfeit his Favours, but to the Son of his Love: That He would give to Him, *the Heathen for his Inheritance, and the uttermost Parts of the Earth for his Possession*; and, that, all People shall serve and obey Him. Why is it, that, the Hopes, and Expectations of *These Things*, is not to be found, taught, and received, among Those that call themselves the *Disciples of this Lord*? The *Prophets of old*, saw This his Day of Triumph afar off, and rejoiced therein, and, the *Psalmist* chanted forth Hymns of Praise to God, for the Blessings, which the *People of God* shou'd be felicitated with; when the *Prince of Peace*, shou'd sit upon the *Throne of David*. If This, was such a Subject of Joy to them, that beheld It afar off,

off, and such as was celebrated with triumphant Songs by those whom the Holy Spirit of God *moved* so to sing; Is it of no Concern to you, at this Day? If *David* recorded the Things that God had declared *touching the King, the King of Righteousness*, and left them upon Record, for all succeeding Generations to be in Expectation of God's Accomplishment thereof; are they to be despised, and overlook'd, and trampled under foot, by you? Do you so evidence your Love to Him, that laid down his Life for you, as that all which the *Prophets* have prophesied of Him, touching his Royalty here, on *Earth*, is no Part of your Duty to look into? Of this Neglect are ye accused by the *Witness for Jesus*, at this Day; which says, that, ye ought to have believed, and comforted your selves, and one another, with the Expectation of *Christ* to be again revealed, to restore all Things, as at the Beginning. But, such is your Degeneracy from the first Love, which the Church had to the beloved *Bridegroom*, that, now ye will neither have These Things taught by the Spirit of God, the Spirit of Prophecy, which in all Ages hath been a *Witness for Jesus*: Nor, will ye teach them your selves. But, tho' the *Stewards* do not deal faithfully towards their Lord and Master; yet, shall not That hinder the Glory of his Truth from prevailing. For, if They hold their Peace, then, will the Lord raise up others: And, if All shou'd refuse to speak, in his Name; the very *Stones* would cry out, and publish abroad, the Things that concern his Glory. But, that ye, ye Teachers of others, might never hear an Accusation to your Shame; ye have taught, that, the Lord will no more so speak to Mankind, by the Mouth of Man, as He did by his *Prophets* of old, and those, whom He, in an especial Manner sent. Ye have arrogated to your selves, the only Right of dispensing the Word of God. But, ye shall know, that, the Lord will speak by whom He will speak: And, the End will discover, how much it is to your Interest, to be found fighting against your Lord and Master.

* *For we have not followed cunningly devised Fables, when we made known unto you the Power, and Coming of our Lord Jesus Christ, but were Eye-Witnesses of his Majesty.*
 2 Pet. I. 16, &c.

The Apostle, here, declared, to his Converts, that, it was not a cunningly devised Fable that had been made known unto them, touching the Lord Jesus, and of his Coming with Power, and great Glory. For, so, had the Apostles taught, that, Christians were to expect the Lord Jesus, to be again revealed from Heaven, with Power and great Glory; when that He should accomplish all that is written of Him; when that He should make a Restitution of all Things, when the Times of refreshing should come from the Presence of the Lord. At This Coming of the Lord Jesus, with Power and great Glory, the whole Creation should be disburdened from its Curse, and, the Sons of God should be made manifest in the Kingdom of their Father: That Kingdom which ye were taught to pray, that, God would hasten; in which his Will should be done here, on Earth, as it is in Heaven. The Apostle tells you, here, that, they were Eye-Witnesses of his Majesty. They had seen his glorious Transfiguration in the Mount; They had seen with Him, Moses and Elias, Emblems of That Power, which He should come with, when that He came to restore all Things; when that He came in that glorious Majesty, which He then appeared to them in.

For, He received from God the Father, Honour and Glory, when there came such a Voice, to Him, from the excellent Glory, This is my beloved Son, in whom I am well pleased. " This is He, to whom I have said, that, I will give
 " the Heathen for his Inheritance, and uttermost Ends of
 " the Earth for his Possession. Behold, I have shewn to
 " you, here, an Emblem of his Glory. This is He
 " that shall sit upon the Throne of David, and rule the
 " House of Israel for ever. This is He in whom my
 " People shall be blessed for ever.

And, This Voice which came from Heaven we heard, when we were with Him in the holy Mount. We have also a more sure Word of Prophecy. Christians were not only to receive This Witness, which God gave to Him on the Mount, as the only Evidence which they had, that,

He

He was the *Beloved Son* of God that should come with great *Power and Glory*, and should *restitute all Things*; but, they had a more *sure*, and corroborating *Word of Prophecy*, to which they were to take *Heed*. They had all the *Prophets* that had spoken from the *Beginning*. For, every one of them had testified of Him, that, He, This Lord, should come, and *bless the House of Israel*, and, not only the *House of Israel*, but all the *Earth*. Now, say some, of this very Place, we are not to expect, that, God will ever, again, speak, because that we have a more *sure Word of Prophecy*, than the *Voice* which was spoken of God, testifying of his Son; which *sure Word of Prophecy*, is, the *Scripture*. But, how far from the *Meaning* of the *Text*, is such a *Construction*? The *Apostle*, here, refers to the *Prophecies* which had before been spoken of your Lord; that had testify'd, and pointed out, that, He, even, that same *Jesus* that was crucified, was the *Lord of Life*, the *King of Glory*. But, did not the Lord witness This also, by the *Spirit of Prophecy*, in the *Apostles* themselves, and in others, whom He pour'd It upon? And that, This Place no Ways related, or any Way excluded God, from speaking again to *Mankind*; ye have, not only the *Effusion* of the *Spirit* to many, after This, as a *Witness*, but also the very Place it self, here, shews you.

We have also a more *sure Word of Prophecy*, whereunto you do well to take *Heed*, as unto a *Light* that shineth in a *dark Place*, until the *Day dawn*, and the *Day-Star arise* in your *Hearts*. What was This *Day-Dawn*? What was This arising of the *Day-Star* in the *Hearts* of the *Children of God*? Did not This bespeak unto you, a clearer *Light*, and *Revelation* from God, touching This *Lord Jesus*? For, how was the *Day-Dawn* to be, unless by *Communications*, and clearer *Revelations*, and *Manifestations* from *Heaven*, attesting to This glorious *Lord*, the *Messiah*, of whom the *Apostle* had been speaking? He mentions this more *sure Word of Prophecy*, this more attested, corroborating *Proof*, of your *Lord* being the *Messiah*, only as a *Light shining in a dark Place*: But, He intimates to you, and you are to expect that the *Day*, the *Day shall dawn*, and the *Day-Star*

shall arise in your Hearts, when you shall behold, more clearly, the Things touching the Royalty, and Glory of this your Lord Redeemer.

Knowing this first, that, no Prophecy of the Scripture is of any private Interpretation. This, is an Answer to the Jews, and also to the Objectors, at This Day. For, said the Jews, " But we can put another Construction on these Texts, which you bring to prove, that, this Man whom we crucify'd was the Lord Redeemer; they can no Way relate to Him; That we can shew. [So it was, in their Reason.] But, the Apostle, here, tells them, that, the hidden Things in the Word of God, were not of private Interpretation, but belonged to the Spirit of God. And so it is now: For, so say some, " We can put another Construction, on the Texts which are brought, by This Voice, to prove, [that, we ought to be in Expectation of the Lord's coming to reign in his Glory.] But, this Answer of the Apostle, ought to suffice, that, no Prophecy of Scripture is of private Interpretation: That, you ought not to set up your private Interpretation of the Scripture, in Opposition to That which appears to be the Construction of the Spirit of God. How much, then, does it become All you that are here present, since here is a Voice comes forth in the Name of God, that declares unto you, the Things touching the Royalty, and Glory of your Lord; to seek unto God with prepared Hearts, that, He may manifest unto you, whether It be his Voice, or no? That, if It be, ye may receive the Things hidden, that are unvail'd and unfolded unto you, out of the Word of God, and may glorify God, therefore? The first Step that you ought to take, is, what it behoved those that lived in the Days of the Apostles to take; that is, to be satisfy'd whether It be the Voice of God, or no. For, if It be the Voice of God; then, ought not they to set up their Interpretation, in Opposition thereunto. Let All be wise, and be instructed, and learn to fear, and know their Duty towards their God, and towards their Lord that has bought Them.

XLIX. T. Dutton, July 15.

Your Lord told his Disciples, that, it was expedient that,

that, He should go away: for, that, unless He went away, the Comforter wou'd not come; but that, if He went, He wou'd send the Comforter to them. And, after his Resurrection, they were bidden to wait for the Promise of the Father, of sending the holy Spirit upon them. Your Lord had before declared, that, *who-soever believeth on Him, out of his Belly shou'd flow Rivers of living Water*: and, *This*, you find, He spoke of the Spirit, which was, afterwards, to be given to his Church. For, the Promise is not to any one Set of Men, in particular; but, to as many as believ'd on Him. When that, He ascended up on high, He gave Gifts to Men. And, what were these Gifts, but those various Gifts of the Holy Spirit, that were, afterwards, dispensed amongst his Chosen, the secret Influences of the Holy Spirit of God, upon the Soul? You cannot think, that, the Disciples of your Lord were without, before. But, the Description given of the Holy Ghost, as the Comforter, and of what He was to do, when He came; of bringing all Things to their Remembrance, that their Lord had said; and, illuminating them, in the Prophecies spoken of Him; and, enabling them to be Witnesses for Him; shewed, that, they were to expect the Holy Ghost, in his Gifts, as well as in his Graces. And, where do you ever find, that, God set Bounds, in This his gracious Dispensation; and, ever forbid Any to desire, that, he might drink of That Fountain, and that, out of his Belly might also flow Rivers of living Water? Now, if Christ has purchas'd These Benefits, for his Church; if These are some of the Advantages, which you reap, by what He did, and suffer'd for you; if He has put these Things within your Reach: Will not you put forth your Hand, and take, that, you may the more glorify the Lord your God, and publish abroad the Things that concern your Lord, being Witnesses for Him? It ought to be a Subject of Lamentation, to the Christian Church, that, They have not seen the Gifts of the Holy Spirit, generally exercis'd; and, the Voice of the true Shepherd, and only Guide of his Flock, heard in every Corner of the Christian World. For, the Father has, always, been ready, on his Part, to make good his

Pro-

Promise : And, it is the Perverseness, and Rebellion, the Degeneracy of the *Christian Church*, that has hinder'd the more plentiful Effusion of the *Gifts* of the Spirit, ever since the Days of the *Apostles*. But your Hearts ought now, to rejoice, that you see God, again, striving with his People ; reminding them of the gracious *Promises* which He has made, and, shewing unto you, that, the *Promise belongs unto you*, even, you, at This Day. For, the Lord that said It, He will make It good ; He will abide with his Church, *unto the End* ; his Presence shall never depart from Her. Wheresoever there is a Heart ready to receive Him, there will He come, and dwell ; and, of such will He choose, and will make Ministers in his *House* : He will give unto Them, the *Testimony* of Himself.

* *Sings*. * And, They shall rejoice, and know what it is to receive the *Comforter* ; who shall bring all Things to their Remembrance, that were written of Him ; shall unfold the *Mysteries*, contain'd in the *Revelations* made by Himself ; shall shew the Things touching the *Glory* of the Lord, the mighty God, and everlasting King.

Guy Nutt. Who can but sing forth the *Praises* of the Lord ? Your Mouths shall be fill'd with the *Praises* of your Lord, your God. For, it is the Lord that shall tune up your Instruments of Musick.

T. Dutton. You shall sing unto the Lord *Hymns* of Praise, indited by his Holy Spirit ; you shall sing with Grace, and Mirth,

Guy Nutt. And sweet Melody.

T. Dutton. For, God doth make his Work delightful, to the Servants He employs : He gives them for to drink of the refreshing Stream, that takes away both Weariness, and Sorrow. For, God, munificent, and overflowingly bountiful, loves to feed the hungry Soul, and, to make glad the sorrowful Heart, and none, no none shall look to Him, in vain.

Guy Nutt. No, no, no.

T. Dutton. Let not your Instruments of Praise be dull, nor be ye slack, to declare the wonderful Things, which He has wrought. Remember ye the Things of old ; what He has done to his chosen Flock : And, re-
joice

joice in what He hath promis'd more; of which the former were but *Types*. He brought them forth with a mighty Hand, and placed Them in the Land of Rest. He rul'd over Them Himself, and, with a tender Eye, did watch to do them good. So comes the King, the Deliverer, to bring Salvation to his Chosen, and to establish Them, in the everlasting Rest.

Guy Nutt. *With Melody in your Hearts shall sing un-*
to This Lord, the mighty King.

T. Dutton. Now doth the Trumpet sound aloud, and calls to Zion, to prepare; for, He that brings Salvation to our Walls, is nigh.

G. Nutt. *The whole Earth shall be full of the Glory of the Lord.*

T. Dutton. O Lord, our Souls say, we wish Thee good Luck; we say, *ride on prosperously*, Thou King of Glory, Thou Desire of all Nations, Thou Joy of the whole Earth. If the first Glance, and Dawning of thy Day, afford us so much Consolation, and holy Joy; what will the Fruition of the clearer Day, afford us! If we are, thus, felicitated, by beholding Thee afar off; what shall we be, when Thou drawest nigh unto us; and, when thy Presence is in the midst of us! Oh! who would not open wide their Arms, to receive such a Guest! Oh! who would not cast from them every Thing that leaves not Room for Thee to enter in! Oh! who would entertain any Thing that is displeasing, to such a One as Thou art! Will our Lord come, and dwell with us! And, shall not we go forth to meet Him, and bow at his Feet? Shall not we stoop down, and kiss the Path which He hath trod? Doth He come with such Celestial Favours, to bestow on us! And, shall not we prepare our Hearts, to receive Them?

* There is no Offering which we are able to bestow, which is worthy of thy Acceptance, else wou'd we lay It down, at thy Feet. But, our Hearts do we devote to Thee: And, we desire only to live to render Thee Praise, Honour, and Glory. Shall we ungratefully withhold that poor Acknowledgement, which Thou hast requir'd at our Hands, and put it into our Power to give? No; our Souls shall bless, and praise, and magnify Thee; and,

* Sings.

and, with our Mouths will we declare thy great and glorious Majesty, and all that Thou hast done, for us.

Rejoice ye my Children, in these Things, for the Day draws nigh, when *the Glory of the Lord shall be reveal'd*, and his Praise shall be heard in every Corner of the Earth.

L. T. Dutton, July 17.

God created Man upright, and endued him with such a Wisdom, as was sufficient, to direct him in all Things, that related to the Preservation of his own Being; to render him happy in Society with his Fellow-Creatures, and, to enjoy the Temporal Blessings of the bountiful Creator, to His Praise, and to His Glory. God also, besides This, *shed forth his holy Spirit* into his Soul, which inflam'd him with a Love to Him that made him; instructing him, what *God* was, and what his *Will* was, and wherein He might glorify Him: But Man, by Transgression, forfeited the Presence of the Holy Spirit of God. God, that look'd upon him, before, with an Eye of Love, now beheld him with a frowning Countenance: He was, no longer, fit for his Converse, but was become a Subject of his Displeasure. But, This lapsed State, and Condition of Man, God, in his Tenderness, and Love to the Creature He had made, did not design, always, to leave him in: No; God comforted, even, at the Time when He reprov'd him for his Folly; that, the Time shou'd come, when Man shou'd become triumphant, over him that hath seduced him; when that he shou'd wound the Head of him that had beguiled him into Misery, and from the Favour of his God. The *Serpent* had once prevail'd: And, the extraordinary Presence of God being withdrawn from Man, he every Day, made larger Conquests over Man: All were born in Sin, the Seeds of Corruption: The Depravity of their Nature coming along with them; their Strength was enfeebled, their Understandings were clouded and darken'd; the only *Light*, and sure *Guide in all Truth*, was hid from them; and therefore, they became a more easie Prey to their Enemy. But, tho' Man had, thus, render'd himself unfit for the Conversation of the glorious and holy Being, that

that had formed him; yet, the Mercy and Compassion of God, was not utterly taken away from him, but his Love, still, flow'd. And, tho' the Paths into the State of Felicity were straitned, tho' the Way was made difficult; yet, God did not make It utterly impossible, for him to attain thereunto. For, by his Holy Spirit, He still strove with laps'd Man; And, where there was a Soul that sought Him, and sought his Truth, and sought his Guidance and Direction; He was not wanting to That Soul, to manifest thereunto, the Things that made for its Happiness. It was the Business of the *Serpent*, to deface all the Characters of Virtue and Goodness, which were impress'd upon the Soul of Man; with that Wisdom which God had endued him with, and enlighten'd him in. On the other Hand, it has been, and is the Work of the Holy Spirit of God, to illuminate every Soul, in those Things, which make for the Glory of God; and for the Good of that particular Soul, and, for the mutual Happiness of all Mankind. You may find, that, the Precepts which the Spirit of God, even, from the Beginning, has given to Mankind, have all tended to *show Man what is good*; good for him in particular, and good for All his Fellow-Creatures. And, have all pointed to bring Man, as near to That State, in which God, first, form'd him, as his depraved Nature was capable of. The rational Wisdom, which God bestow'd on all Mankind, is but a faint and twinkling Light, which is easily clouded and confounded; oftentimes calling That Good, which is Evil, and That Evil, which is Good; because, It judges not according to the Truth of Things, but, according to the Appearance of It. But, the Spirit of God is a sure Guide, which discovers Things, as they really are; and, puts the Soul, upon the Pursuit of That which is really Good; and, diverts It from That which has only the Appearance of Good. Is it that you encrease the Happiness of God, by your Praises, or Performances, or Adorations to Him? No; but He that created all Things in Harmony and Beauty, is delighted with That Harmony and Beauty; And, all his Laws, and Precepts, and Rules to you, are in

R

Order

Order to produce a Harmony and Beauty, in that Part of his Creation which you are of. Consider ye, how lovely the Face of This inferior World wou'd appear, to God, and to the Angels of God, and to the Saints of God, if all Men conform'd themselves to the Will of God; if each Man liv'd according to that State of Rectitude, in which God, first, created Man; and, were as fit for the Communications of God, for the Converse of Angels, as Man then was. What makes Misery and Unhappiness? What makes Calamities and Troubles? What makes Wars, Hates, and Animosities? Arise not all These from the Lusts, and Passions of Men? Flow These from God? or, is it not because Men live not according to the Rules, and Precepts, which He has given them? Is it not the Office of the Father of Lies, of him that was a Murderer from the Beginning, to cause Confusion, and Disorder, amongst the Sons of Men; and, to make them miserable here, and miserable hereafter? Now, you may see who it is you serve, by an examining of your own Hearts, and your Lives and Conversations. God is Peace, He is Love; and, All that He speaks, tends to promote Happiness, and Peace, and mutual Love, amongst Mankind. But, if your Hearts are bent to Evil, if you cherish Strife, Heart Burnings, Lusts, irregular Passions, and inordinate Affections; ye serve therein the Prince of Disorder and Confusion, he that seeks your Ruin and eternal Misery. Now ought your Souls to be fill'd with Love and Adoration towards God, who, you see, continually defends you, and preserves you, from That State of wretched Misery, which your Enemies would bring you unto? For, if God pleased not, ye wou'd be led captive by him at his Pleasure. Let every one, therefore, take Care how he tempts God, lest, by repeated Provocations, and Rebellions against Him, lest, continually rejecting, and despising the Offers of his Grace, the Stirring of his Holy Spirit; God should permit him to become a Prey, to the devouring Lion. Let every one strive, to live conformably to These Precepts, which God has, by his Holy Spirit, given as Rules, whereby he is to garde himself. For, therein

therein doth he glorify God; therein doth he, as much as in him lies, endeavour to bring the World to that State of Beauty, and Harmony, which God, in his Wisdom, and Goodness, design'd It shou'd appear in, and shall: For, so is it promis'd, that, there shall be a *Redemption*, even of the *Body*, as well as a *Restoration* of the *Mind*, by the *quickening Spirit*, which the *Second Adam* was. Then shall Men be quickened, from a State of Death, to a State of Life, and Conformity to the *Will* of God; and, the lower Creation shall appear in its original Beauty, and shew forth the exceeding Wisdom of the Creator. Man shall appear in the Beauty of the *first Adam*, and God shall be his God; shall delight over him, and converse with him. For, His Face shall be no longer hid, nor will He, any longer, frown upon him. *Blessed and happy are they, who have Part in this Restoration of all Things; who participate of that Redemption of the Body, and Restitution of the Mind: For, they shall live, and reign with the Lord here, even here, upon Earth.* Then, shall be seen, with a clear View, all the deep Councils, and Mysteries of God, which have been spoken and deliver'd down to Mankind, as vail'd Prophecies, even, from the Beginning; and, all Times shall, then, appear to have been before Him, and, the whole Scheme of his Providence, to that grand Revolution, pointed out and declar'd to Mankind, long before the several grand Steps were taken. Man shall, then, bless, and adore, the infinite, and wise Being; being fill'd with Astonishment, and Admiration, at his Love, his Mercy, his Long Suffering, and never-failing Goodness; in that He left not Man, in that State of Wretchedness, which his Rebellion had brought him into; but, even, from the Beginning, strove and contended with him, to make him happy. Now, if This be what God has spoken of, what He has promis'd, and what He will perform; shall This his stupenduous Love be pass'd over, without remarking, without Praise, and Thanks, given to Him, for the same? If This State be the Privilege of Mankind, purchas'd by the *Lord Redeemer*; will you not hear? Is It an unwelcome Theme? or, think you, that, God,

whose infinite Power you think sufficient to raise you from the *Dead*, is not sufficient to rectify the Depravity of human Nature; to exclude the *Serpent* from the Bounds of This renovated *Paradise*, and to give you such Enjoyments of Himself, such a Presence of his Holy Spirit, as Man, at first, had? If God has promis'd this Felicity to the Sons of Men, then will He, when the determin'd Time comes, make good what He has promis'd. And, you ought to *watch and pray*, and prepare your Hearts, that, you may have a Share and Portion, in this happy State. For, if only those that bear the *Image of the Heavenly Adam*, are to *enter*; if God has only promis'd It to them that *overcome*, and whose *Garments* are *wash'd in the Blood of the Lamb*, and are no more of the Number of the defil'd and polluted: Then, ought ye to purge away from your selves, every Thing that makes you *unclean*, and unfit to *tread these holy Courts*. If Men must live, here, in a Conformity to the *Will of God*; then, ought ye to endeavour to bring your Wills, every Thing in you, to a Conformity to his *Will*. Now, bless ye God, that has discover'd to you, by his Holy Spirit, what Things *defile*, and what they are that He accounts *pure*: Strive ye to avoid the *One*, and to obtain the *Other*. Rectify your Judgments by the Light of his Word, and *seek to Him*, for further Illuminations, and it shall not be withheld from you. But, always *seek to this End*, that, you may glorify Him only that gives, therewith.

LI. T. Dutton, July 18.

After long Agitations, he arose up and walk'd about the Room, with a very stern Countenance.

Behold, I am risen from my Throne, I am come with Power, to *visit the Earth*, and the Inhabitants thereof. I walk in the Midst of my People, to see where there is a Heart prepared, to receive me: For now do I come to gather in my *Chosen*, and no Place shall be left undiscover'd by my Eye. I will walk with open Arms, [*Here he walk'd with his Arms extended.*] to receive every one that desire to come unto me. They that have longing Hearts for their Lord; they that wish, and say, *come Lord Jesus, come quickly*; unto

unto such will I come. And, my Sheep will I gently lead, unto the Pastures of my Love; I will go before them, and they shall hear my Voice, and follow me; for my Voice shall be sweet, and delightful, to them.

Guy Nutt. Which Voice they shall know, from the Voice of a Stranger.

T. Dutton. But, to the Wicked will I appear, a God of terrible Majesty. I come, with a Rod in my Hand. To such as would not that I shou'd reign over them, will I appear dreadful, and terrible. They shall know the Strength of my Arm, and they shall see who it is that they have sinn'd against. The tender Offers of my Love and Mercy, they have despis'd; and when they cry unto me, in their Distress, I will not hear them; no, but I will smite them, and they shall be broke to Pieces: For, none shall be able to stand before me, when I come in my Fury. For, what is Man? Whereof is he to be accounted? Shall he set himself against the Almighty? He is as the Stubble, before the devouring Flame. But; to my Chosen do I appear, with Smiles of Love; [*Here he appear'd with a very pleasant Countenance.*] I call to my Beloved, I say, "Come into my Bosom; I will hide Thee there, until these Woes and Calamities be over and gone; the devouring Flame shall not touch Thee, for I will skreen Thee; the Arrows that fly against my Enemies, shall not wound Thee; for I will be thy Shield. O hear ye, then, my Voice, and be ye of the Number of my Chosen. For, I hide not my Face from them that first hide not their Faces from me: No, I overflow with Love and Compassion, I would that you All shou'd partake of the Felicities which I have in Store for you; but the Defiled they are what my Soul abhors, they cannot have Place in my Kingdom: For, It is for the Prepar'd, for those that are clean, and purify'd. Put you off, then your filthy Garments: Come to me, and I will cloath you with Robes, that shall be delightful to me. Turn not away from me, but come, come, come; and I will receive you.

LII. T. Dutton, Tuesday, July 19.

But, say some, "How is a Warning declaring the
 "Day of the Lord's Coming, consistent with his
 "Coming as a Thief in the Night, and surprizing the
 "World? [*Here, he lay back on his Chair, as one slum-
 bering, for some Minutes, and awoke in a great Surprize,
 with violent Agitations.*] Thus, is it consistent both with
 his Mercy and Truth. My Church is, now, in a State
 of *Slumber*, and thinks not of the *Coming of the Bride-
 groom*. And, tho' the *Bridegroom* sendeth forth a *Voice*,
 to declare his *Coming* nigh; yet will, after That, ma-
 ny *slumber, and sleep*. For, tho' the Lord has com-
 manded All His to *watch*, for that They *know not the
 Hour of his Coming*; and has declared, how that He
 will surprize many, acting contrary to the Precepts
 which He gave them in Command, when He left them:
 Yet, so is it that these Injunctions of the Lord, these
 Admonitions of his Favours, are despised, and ne-
 glected; and, the Church is not upon her *Watch*, for
 her *Lord's Coming*. But, such as fall asleep, again,
 after the *Voice* has gone forth, and proclaimed his Ap-
 proach near, such as will not hearken to that *Voice*;
 will the Lord surprize in their State of Security, and
 Rest: He will come suddenly upon them, when they
 are not aware of Him. And, so did the *Apostles*, long
 ago, set out the *Lord's Coming* to you, that It wou'd
 be a Suprize, to those that were not upon their *Watch*:
 But, to those that were waiting for his Appearance, to
 them It wou'd not be a *coming as a Thief in the Night*.
 For, as it was in the Days of Noah, so shall it be when the
Son of Man cometh. For, tho' Noah long warned the
 World, yet, their carnal Hearts, their deaf Ears, would
 not let the Words of the Lord, sink into their Souls:
 They were as no Warning, unto them. For, they de-
 spised them, and follow'd the Pursuit of their carnal
 Desires; They followed the gratifying of their Lusts,
 and sinful Affections: And therefore was the Flood a
 Surprize upon them: It was a sudden Destruction,
 which swept them off, when They were not aware of
 It, nor expected any such Thing: And, so will be the
 Coming of your Lord. For, they that set their Hearts
 upon the World, and disregard the Things of God, those
 Things

Things that touch the Honour, and Glory of the Lord Almighty, and of his Anointed; their Hearts will be hardned, and their Ears will be deaf to the Voice of the Lord. Tho' a Trumpet be sounded in their Ears, from Heaven, yet, will They not hear. But, the Lord will descend with his Saints, to judge the Earth: He will come with Power, and Majesty: And, such his Coming shall be a Surprize. For, when that the Dawning Light of his Coming went before, they would take no Notice thereof; they cou'd not behold Him compassed with Clouds and Darkeness: No, He must appear in his Majestick Glory, unto them: He must come with his Arm stretched out, with almighty Power, smiting down his Enemies before Him; or else, He was not for Them to take Notice of. And, when He does so come, They shall be of the Number of those Enemies, that He will smite down before Him. For, they have spoken Peace to their Souls: They have said, "There is no Need for us to turn our Eyes away, from beholding these Things which we delight in: What should we concern our selves about the Promise of his Coming, for behold, all Things continue as they were? We only hear a Talk of it, but we see none of those forerunning Tokens, that were spoken of. But, if ye were wise, ye would see these Tokens, which were to preceed his Coming. But, it is because that ye harden your Hearts, and shut your Eyes, as the Jews of old did, that makes you, you cannot perceive them. For, when the Lord, according to his Promise, sends forth a Cry at Midnight, saying, Behold the Bridegroom cometh, go ye forth to meet him; when ye may be satisfy'd, that, This is a Cry sent from the Lord; then is there a Token given, which was to preceed his Coming: And you ought, thereupon, to be awakened, and to trim your Lamps, and get Oil into them, and go forth to meet Him, and stand ready, waiting for Him; that, when He comes, ye may enter in. For, you find, that, when He came in the Glory of his Majesty, as the Bridegroom of the Church; He made no tarrying; there was no Time for Any, then, to go, and prepare themselves: But, they that were unprepar'd, were excluded for ever; and,

and, only those that stood waiting, were admitted into the *Marriage-Feast*. Ye ought to have been acquainted with these Things; for, the Lord has caused them to be written for your *Instruction*: And, his *Word* ought not to have been despised, and neglected by you. You ought to have remembered, and consider'd, what those Words of your Lord meant, when He said, *when the Son of Man cometh, shall he find Faith on the Earth?* For, you cannot suppose, that, That *Faith* was of Him as a dying Lord; but that, It respected something else. And, the Tenor of the whole *Gospels* will shew what It respected; that, It was of his coming in his *Kingdom*. For, He foresaw, that, upon his Departing, as it were on a long Journey, and abiding away for a long Space of Time, that, almost All would say, "There is no longer any Ground of Hope, or Expectation of his so coming, as is promised; we are weary of so waiting; surely, He will not so come, we have misunderstood his Promise." But, These ought not to have been ignorant of what the *Apostle* says, upon This Occasion, that, a thousand Years is, with the Lord, but as one Day; and that, this Long-suffering of the Lord, ought to lead All to Repentance. And, they ought to bless the Lord, that, He so stretches forth his Mercy, that He may call into his House from the uttermost Parts of the Earth. For, so hath your Lord described his Kingdom, as being filled with Subjects, collected from all the Parts of the World, when those, that were bidden to the *Marriage-Feast*, refused to come: And, when that after many had been brought in, yet still there was Room: You find, that, Messengers were sent forth into all Parts, that the Table of this noble Lord, this glorious King, might be filled with Guests. And, you ought so to have read the Scriptures, as to have been in Expectation of the Lord's reigning, over the whole Earth. And, if your Souls did truly love the Lord, and seek his Glory, you would long, and desire, that, He might be known, over the whole Earth; and that, all the Inhabitants thereof might see his Glory. For, this Subject did afford Joy and Comfort, to the *Saints* of old, and they celebrated the

Reign

Reign of the Lord, with Songs of Praise. They re-
 lated to you the manner how the Lord should take up-
 on Him his great Power and Reign. And thus did One
 sing, the Lord reigneth; He is clothed with Majesty; the
 Lord is clothed with Strength, wherewith He hath girded
 Himself. These were of the Number of them that
 saw the Day of your Lord afar off, and rejoiced therein.
 This Lord, who came here, on Earth, and who ap-
 peared without Majestick Beauty; He that humbled
 Himself, to the Death of the Cross, and rode in that
 mean State upon the Foal of an Ass into Jerusalem:
 This Lord, shall come, clothed with Majesty, with Ma-
 jesty, and with Strength. For the Father, He told you,
 after his Resurrection, had given all Power into his
 Hands. And thus clothed with Almighty Power, and,
 girded with Strength. Why doth the Psalmist, here, say,
 girded with Strength? For, was not He always girded
 with Strength and Power; but to indicate unto you,
 that, when He comes in This Glory, and Majesty of
 Beauty, when He comes as a King, to reign over the
 whole Earth, then shall He assume a Power, which be-
 fore He had not exercised, amongst his People. He
 shall, then, gird Himself with Strength, and go forth as
 a mighty Monarch, conquering and conquering. For,
 He shall come with his Rod in his Hand, and smite to
 Pieces all those that rise up against Him. And, the
 following Words do declare unto you, what shall be
 the Consequence of his Coming, thus, to reign in his
 Glory, and Majesty, and girded with Strength. That He
 comes, thus, to be avenged on them that dwell upon the
 Earth, and would not that He should visit them;
 yet, This his Coming, is not to destroy This World:
 For, the Psalmist, here tells you expressly, the contra-
 ry. The World also is established that it cannot be moved.
 Ye have been taught, to expect your Lord no other
 ways coming, than to put an End to all Things, when
 He comes to judge the quick and the dead. But, how
 does the Lord send forth a Voice, declaring to you,
 that, ye are to expect the Lord Jesus to be again
 recalled from Heaven, to restore all Things; and that,
 This his Coming, tho' it be a Coming to judge the
 World in Righteousness, yet it is not to put an End

to the World; But that, upon This his Coming, the World shall be established, and He shall reign, sitting upon *the Throne of David, over the House of Israel, for ever.* Israel was the People of God, and Representative of the Church of God: And *all the Prophets* that have spoken concerning your Lord, have also spoken concerning his Royalty; and have bid the Church of God to rejoice in the Expectation of Him coming to reign, as King, here.

The Psalmist tells you, that, his Throne was established of old; *Thy Throne is established of old; Thou art from everlasting.* This, was fixed in the Decrees of God, and was unalterable; His Throne was established, and He was appointed to It, *from everlasting.* Now, if the Lord has vouchsafed, thus, to signify unto you, that call your selves by his Name, that, He will come, and reign here, upon Earth; and that, This his Throne is established of old, is fixed in the Eternal Decrees of God: If This afforded such Joy, and Consolation, and is what the Spirit of God has so often set forth in Songs, and Prophecies, will not you regard It? Must you pass It over without Notice? You would All do well, to consider that Parable of *the Midnight Cry*, and, of *the Virgins.* For, you find, that, they who were not ready, in the Expectation of the Lord, nor waited for Him, with *Lamps trimmed, and Oil in them;* were shut out of his Kingdom. Let every One, therefore, that hears, fear, and not despise *the Word of the Lord,* which, in great Mercy, is sent unto them. For, if This be a Truth, that the Lord has spoken of by *all his holy Prophets;* and, if It be so, that the Lord hath sent forth a Voice from Heaven, to call upon you, to *search the Scriptures,* to see if It be not so, and to prepare your selves for It, what think you will be your Case, if ye neglect, and disregard This his Favour, if you trample these Mercies under your Feet? The Lord will be magnified in his Mercy, and the World shall be left without Excuse. But, as his Mercy and Long-suffering, for so many, many Generations, is magnify'd; so shall his Justice, when He comes to visit the Earth, and to judge according to Equity.

The Floods have lifted up, O Lord, the Floods have lifted

lifted up their Voice, the Floods lift up their Waves. Here, the Psalmist describes the State of the World, upon the Coming of the Lord, thus, to reign. *The Floods, the People, lift up their Voice; they lift up their Waves;* they combine together; they take Council against the Lord, and against his Anointed. They rise up in Rebellion against Him, and say, *we will not that this Man should reign over us.* But, the following Words, is the Voice of the Church, thereupon.

The Lord on high, is mightier than the Noise of many Waters; yea, than the mighty Waves of the Sea. Therefore let none be afraid. For, tho' the Floods lift up their proud Waves; tho' they threaten to sink the Ship wherein your Lord is; tho' they say, *come let us join Hands together, and we will destroy All that speak in his Name, or make Mention of these Things;* for we will not have our Peace disturb'd; we care not to hear these Tydings; it is an unwelcome Theme to us; we will smite upon the Mouth, every one that speaks of them: Yet, fear not; for, *the Lord on high, is mightier than the Noise of many Waters; yea, than the mighty Waves of the Sea.* Yea, tho' All the whole Earth, shou'd combine together; tho' the mighty Waves of the Sea, shou'd combine together; tho' they should all rise up in Opposition: Yet, the Lord, He is mightier; and, with the Word of his Mouth will He speak unto them, and the Sea shall become calm, and not one proud Wave shall dare to lift up his Head. Rejoice ye, then, with the Psalmist, here, and praise the Lord and say, *thy Testimonies are very sure.* Trust ye in his Word: For know, assuredly, that, the Time will come, when the Lord will verify It. For, tho' He may seem to tarry, yet, He will not tarry beyond the appointed Time: For, it is your Duty to watch: So your Lord commanded; lest you shou'd be surpriz'd with his Coming. Watch then, with the Garments of which the Psalmist here, tells you, *clothed with Holiness.* For, so saith he, *Holiness becometh thy House, O Lord, for ever.* Every One that will have a Share, or Portion, or Admittance into this Kingdom, this House of the Lord, this New Jerusalem, this Sion, must be *clothed with Holiness.* For, the Lord, the God

of Holiness, and Truth; dwells in the *Middle* thereof; and no Polluted, nor defiled, none whose Garments are stain'd or spotted; shall have Admittance. Thus saith the Lord, unto All, watch, and be in Readiness; for, behold, I come quickly.

LIII. T. Dutton, July 19.
Except ye see Signs, and Wonders, ye will not believe what the Lord hath spoken. But, upon *Thy*, you should remember the Words of your Lord; when the *Jews*, like to the Men of This Generation, were demanding of Him a Sign; that, That evil, and adulterous Generation; should not be gratify'd; therein: For that, no Sign, such as they demanded, should be given them, excepting the Sign of *Jonas*. Things revealed of God, become Subjects of Faith, to them that have the Revelation: And, there is no Grace, so often celebrated, in the Word of God, as is That of Faith. The Subject of Faith, is, Things which are not seen. For, whatsoever is manifested, is no longer a Subject of Faith. The Faith of Abraham, was accounted unto him for Righteousness: And, the Apostle, when he is pressing the *Jews* to a firm Faith in Christ Jesus, mentions the exceeding Benefits, which had redounded to the Faithful, by their Faith; and, what, they, by their Faith, had been able to do: And, the Faith, there, so much spoken of, was, a Faith in the several Revelations of God; which had been made. For, when that your so far evidence your Faith, in the Things revealed of God, as to live Lives suitable to such a Faith; then, do ye glory God, before Men: Openly owning unto All, that, the God whom you serve, is faithful and true; and able; and willing, to make up to you, whatever you suffer, on Account of your Obedience, to what He has enjoin'd you. When that, Abraham left his Country, and went where He was commanded, he thereby gave Glory to God; because, thereby is declared, the God he served, he believed was able to protect, and defend, and bless him; wheresoever He went in Obedience to his Commands. And, when this God commanded him to offer up his only Son, the Son of Promise, and he went about the same; he thereby gave exceeding Glory to God; as declaring openly, that, he

believed, that, the God whom he served, was able to make good that Promise which was made him, tho' his Son shou'd be so offered up. You may, upon reading the Word of God, find how that God has often laid difficult Tasks upon his faithful Servants; that, they might, by their *Faith*, the more glorify Him. And, when the Lord brought out his People from *Egyptian Slavery*, you may find, that, He often tryed their *Faith*; and, whensoever they gave not Glory to Him, by a noble *Faith*, his Wrath waxed hot against them. And, for an Example to All, did He cause the Unbelievers to perish in the *Wilderness*, and not to enter into the promised *Rest*: because they glorified not God, by their *Faith*. Now, if God has revealed, in his holy Word, that, there shall be another *Rest*, of which the former, which was given to the *Israelites*, was but a Type; ought not your *Faith* to be exercised therein? And, ought ye not to give Glory to God, by believing the same, and living Lives suitable to such a *Faith*? For, if the former Deliverance of the People of God, from their Yoke of Oppression and Slavery, and bringing them to a promised *Rest*, were only typical of This Greater *Rest*, which the Church of God is to be brought into; and ye find, that, the *Unbelievers* in God, in his Revelation, in his Promises, could not enter into this *Rest*: It ought to stir you All up, to a seeking unto God, for a clearer Knowledge of his Revelation, and also for *Faith* in the same, lest ye fall short of entering, because of *Unbelief*. For, These Things were written for your *Instruction*; and, if ye err in like Manner, the greater will be your *Condemnation*. But, say you, *Show us Signs and Wonders*, and then will we believe. But, if This be what God hath, already, revealed, It is even now, a proper Subject of your *Faith*. And, if God, upon your seeking unto Him, with a right Frame and Disposition of Soul, will manifest this Truth unto you; is it for you to say, to the Almighty, give us such *Signs and Wonders*, or else we cannot, no, we will not believe? The Lord wrought, at all Times, for his own Glory, and not to gratify the insolent Demands of his Creatures. He manifest

ed his Power; that those who loved, and feared Him, might rejoice: But, when He appeared for the Wicked, it was to their Destruction. Ye are, now, called upon, by an extraordinary *Voice*, to a *Faith* in the glorious Things which God has promised to the Sons of Men, thro' Christ Jesus, and are to be manifested here, upon *Earth*. And, ye are likewise exhorted to a suitable Preparation for That State, which will come here, upon *Earth*, in which the *Will* of God shall be done as in *Heaven*. Now, whosoever glorifies God, by a firm *Faith* in his gracious Promises; and by leading a Life answerable to such a *Faith*; they shall be introduced into This *House*, This *Rest*, This blessed State: And, the more noble the *Faith* is, the greater Difficulties which It struggles with; the more Honour, shall such a *Faith* have, from God; and, a greater *Reward* shall be conferred, therefore. For, in this *Kingdom*, there will be different Degrees of *Rewards*. Let none say, in their Hearts, " If I have "*Faith* in Christ Jesus; and trusting to Him for my "*Salvation*, endeavour to glorify God, by my Life "*and Conversation*, I need not concern my self about "*This Faith*, of his coming in his *Kingdom*. For, no Subject of *Faith*, which God has given Thee, is to be despised: But, that Subject of *Faith* which *All the Prophets have spoken of*, and which you are called to, by an extraordinary *Voice*; ought not to be accounted, by you, a mean and trifling Thing. But, who are they that shall justify themselves before God, and say, we know the Terms on which we shall be made happy hereafter, we need no more? *The young Man* that came to your Lord, ask'd what he should do, that he might inherit eternal Life. Your Lord told him, what He should do, and repeated the Commands of God to him; which, he said, he had observed from his Youth: But, there was, still, some Thing lacking. Your Lord put a Trial upon him; go and sell All that thou hast, and give unto the Poor, and take up thy Cross, and follow me. Let none, then, pretend to so much Righteousness, to such a Security in the Felicities of God's *Kingdom*: For, they know not but that God may lay such a Trial upon them, as was laid upon that *Young-Man*.
And

And, who shall, thereupon, say unto God, " thou art
 " unrighteous, for I have kept thy Laws, thy Precepts,
 " whatsoever Thou commandest me; why is such a
 " Task laid upon me? This *Young-Man* had a favourable
 Opinion of your Lord; but He had not a true
Faith; which was made manifest, by the Trial, which
 your Lord put upon him. Now, ye say, " we have
 " *Faith in God, and Faith in his Word.* But, of That
 you will be tryed, and of all other Graces, which
 ye pretend unto. For, so does the Lord come, as a
Refiner: And He will *live* and *purify* his People: Take
 Care, and cast out of your Hearts every Thing that
 is *defiled*: Spare not any beloved Lust, no darling
 Affection: For, assure your selves, that It will be
 your Ruin, when your Lord comes; for It will be
 the Occasion of your Stumbling and Fall. Let those
 who have *Faith*, in This Glorious Subject of *Faith*;
 glorify God, by persevering in That *Faith*: And, let
 those who want that *Faith*, seek unto God, with
 humble Hearts, and earnest Prayers; and God will
 give, and encrease, and strengthen *Faith*, in your
 Souls. Let All be warned, by the Example of the
Israelites, who fell in the *Wilderness*. For, tho' they
 overcame many Trials of their *Faith*, yet their Hearts
 not being right before God, there was a Tryal put
 on them, which they did not bear; and so fell short
 of the promised *Rest*.

LIV. Guy Nutt, *July 22. after a Prayer, by T. Dutton.*

The Lord is near unto every sincere seeking Soul,
 to such as seek Him in Sincerity and Truth. The Pray-
 ers of such shall not be shut out, such as come to
 God confessing their Sins, with a real Design to leave
 and forsake them. Whosoever cometh unto Him, on
 this wise, your Lord hath said, He will in no wise cast
 out. It is not your Duty only to seek the Lord, and
 to call upon his Name, but it is your great Privilege
 also; which should always encourage you in this great
 and necessary Work, and that whilst the Lord is to be
 found, whilst He is near.

T. Dutton. The Messenger of the Lord once put
 this Matter to the People, if the Lord, He be God, then
 follow Him, but if Baal be God, then follow Him. Why
 di-

distract ye your selves? Be like Men, and determine your Resolutions, and waver not thus, to and fro. And *This* is what every One that calls himself by the Name of this Lord, ought to put to his own Soul. Let him consider, who is God, and, what are the Attributes of That God, which he chuses to serve. And let him render to That God a Service, agreeable to the Attributes of That God. For, to call your selves by the Name of One God, and to serve Him with Services proper to Another, and disagreeable to This God; is, to mock This God you call your selves by, and to dishonour, as far as in you lies, his Name. One of the Characters, proper to the Lord the God, that ye name your selves by, and whom ye profess only to serve, is, that, He is *Holy*. And, all his Laws, and Precepts, even from the Beginning, are answerable to This Character, of his *Holiness*. There is no Unrighteousness in Him, neither has He Pleasure in the Workers of Iniquity. Tho' He had established Sacrifices, and Offerings, and Atonements to be made, yet if his righteous Laws were transgressed, his Justice, and Judgment, and Integrity, were not among his People; He would have no Pleasure in their Sacrifices: They were an Abomination unto Him. Ye then, who believe, that, this Lord whom ye serve, is, the Almighty, and only true God: He that can, and will reward his faithful Followers, with Rewards inexpressible, and inconceivable; ought to make it your Business, to enquire, what is the Will of this God, and which Way you may please Him. Now then, you may be assured, that, the Imitating the Lord your God, as far as ye are able, will be well-pleasing in his Sight. If He is *holy*, ye must be *holy*; if He is just, so must ye; if He is merciful and compassionate, so must ye. For, if ye believe the Words of This Lord, that He hath spoken unto you, you must know, that, with such Sacrifices as these He is most pleased. He hath showed thee, O Man, what is good, and what it is that He requires of thee: And what is that, but to do Justice, and to love Mercy, and to walk humbly before Him? The Lord He requires not an Ox from thy Stall, nor to diminish thy Flocks; the Sacrifices of Bullacks, and of

Rams,

Rams, and the Fat of Lambs, He is not delighted with: But, He is delighted with a *contrite Heart*, with an humble Soul, with an upright Heart. Now, *if the Lord be God, then follow Him*; then, obey ye his Will. But, how can ye answer, before Him, when ye know, that, These Things are what He hath required, and yet, ye have practised them not? But, on the contrary, ye do Those very Things which this Lord has forbid ye; when ye, instead of seeking his Glory, seek your own Glory; instead of doing good to others, ye make your selves the only Subject, to whom ye will do good; and, to please your selves, the only One whom ye will serve. And therefore is it, that, ye *compass Sea and Land*, that ye are restless, and *toil Night and Day*, in the Pursuit of those Things which make for your own Satisfaction, and not for the Glory of God. You do not act as if ye believed, that, the God that has spoken and promised These Things, were *the faithful and true*, and would reward ye; but, ye pay a Sort of Honour to Him with your Lips, but your Hearts are far from Him. Ye say, ye believe in Him, but ye give your selves the Lie, by your Practices. For, how can you believe, that, He is the Almighty, the Avenger of Himself upon them that work Wickedness, and yet repent not, but pursue your Wickedness? The Day will come, when the Lord will break forth upon you, as a Lion, and He will tear you to Pieces, in his Fury. For, his Wrath is kindled, and, yet a little while, It will burn out, to the consuming of All those that dishonour his holy Name. The Lord calls from Heaven, and says, *Who is on my Side?* Who? Who is there that steps forth, boldly to stem the Torrent of Iniquity? Who is there that sets a noble Example against the Corruption of Mankind? Where is there One that I may make him renowned, for his Vertue? Behold, I will crown him, with an immortal Crown. But, who is he that believeth on the Lord! Who will trust to the God that he calls God? Ye serve him by halves, and such a Service does the Lord abominate: For, if you will serve Him, you must serve Him with your whole Hearts. Your Weakness He will overlook; but He

will not suffer you to divide your selves *betwixt two*. Therefore, *if the Lord He be God, then follow Him*. But, if you, rather, chuse to serve your own Lusts, the gratifying your own Affections, if you would rather bow down to *Satan*; you shall know the Lord, whom you have refused to *serve*, and have dishonoured, by calling your selves by his Name, is, the Almighty; and that, when He comes to *plead with you*, He is a *consuming Fire*: And, that, as He will *relicitate his Chosen*, with Joys unexpressible, so, will He afflict those that He hides his Presence from, with Torments unexpressible. There is, now, no longer Time for you to *sleep*; for, the Day draweth nigh, when He cometh to *judge the Earth in Righteousness*, and to *plead with all Flesh*: And then, a Day will not be left for your Return, and retrieving the Time that ye have lost: For, *the Night suddenly cometh, when no Man can work*. Think not, this Life is your Portion, here: For, the same Almighty Power, that gave you Beings here, can preserve those Beings to eternal Felicity, or Torment, *according as your Works shall be*: For, so hath He said, and so will He *judge*. He will render to the Righteous, a *Reward* in his Kingdom, and to the Wicked a *Reward* (even) eternal Torments. Let *All* therefore, be upon their *Watch*, and *no longer halt between two*; but, *if the Lord He be God, then, follow Him*.

LV. T. Dutton, Saturday, July, 23.

Your Lord saith; to those that call themselves by his Name, at this Day, *why call ye me Lord, and yet observe not what I have commanded? If I be your Lord, where is my Honour?* Where is that Obedience which is due unto me? Can I reward you, as my *faithful Servants*, when ye have neither sought to know what is my *Will*, nor, being told It, have ye been careful to perform It? Nay, on the contrary, ye have not only neglected to *do* the Things which I commanded you to *do*; but, ye have done those very Things which I expressly forbid you: Why then, *call ye me, Lord; Lord?* For, ye are *Servants* unto him, and he is your Lord *whom ye obey*: Therefore, no longer call your selves by my Name, unless ye will be obedient to

to my Commands. Your Hearts plead in Excuse, that, it is no easy Matter to *take up the Cross, and follow me*; that, the World, and your own Inclinations to the Vanities thereof, and to the gratifying of your carnal Affections, are not easily overcome. But, do you consider, that, He that commanded you These Things, knows your Hearts, knows your Frame, knows what you can do, and what is too hard for you: And that, He does not require from you Things impossible for you to perform? therefore, Excuses of that Kind, will not avail you. For, if the Things be conquerable, which to you appears difficult, the Fault lies at your own Door, in Case you do not overcome. Your Lord did not set forth this Conquest as very easy, but yet such as, both with Respect to God that formed you, and your own Happiness, ye lie under an Obligation to make. Ye cannot be said to *love the Lord your God with all your Souls, with all your Might*, if ye omit either wilfully, or negligently, the Doing of any Thing that may make for his Glory. And, the Kingdom in which God will reward those that He vouchsafes to call his Children is such as that your Lord told you, that, in order to have Admittance thereinto, that if your right Hand, or, your right Eye, were any Let or Hindrance, it were better for you to *pluck the one out, and to cut off the other*, than that you should retain the same, and be excluded thereout of. That those that were the Disciples of your Lord, might be encouraged to *take up the Cross*; your Lord every where assures them, that, this Life was as nothing, to that which was to be revealed: And that, every Man ought to put this Question to himself, *What will it profit me to gain the whole World, if I lose my own Soul?* If I be shut out from that State of Bliss, which the Saints of God shall enjoy, and I might have enjoy'd, had not I preferred the momentary Delights which this World afforded me, unto It? Your Lord not only said, that, you ought to cast away the Things most dear, as your right Eye, and your right Hand; but that also, for the Glory of God, for the Honour of your Lord, in Obedience to his Commands, you ought to be ready

to part with your very Lives. And, upon This He annexed a Promise of Encouragement unto you, that, He who, for his *Sake*, did *lose his Life* shou'd *find It*: Assuring him, that, the Loss of that which He should value most dear, shou'd be no Loss to him: For that, losing his Life, he should *find It*. If you have *Faith* in these Promises of your Lord, What then? Can you plead an Excuse, why you *call Him Lord*, and yet *do not the Things* that He has commanded? For, if He will make up unto you the Loss even of your Lives, sure you need not fear his making up to you the denying of your selves the Things which He has forbidden, the *taking up your Cross*, and *following Him*. And, your Lord Himself was an *Example* unto you: He *was tempted*, even, as ye *are tempted*: He lived a Life mean, and despised: He bore the Reproaches and Contempt of Men. He suffered Himself to be buffeted, and spit upon, and to be put to Death: And This was, as He tells you, to do the *Will* of his *Father*. For *this End* He *came into the World*; and therefore, there was not any Thing that was to divert Him from it. Now, the End for which ye came into the World, is, that ye may glorify the Lord your God: And in the Pursuit of This, ye ought not to permit any Thing to divert you. For, if you *seek* unto God, He will direct you, in the Things that make for his Glory; and, if you *seek* to Him, He will give you Strength to overcome your own Weakness, and also the Temptations that ye meet with, in your Way. Fix your Eyes, therefore, upon the *End*, and upon the *Reward*. For, it is for your own Good that ye are thus invited, and exhorted, to *do the Will of your Lord*: For, That is the Path, That is the *Way*, by which you shall have Admittance into your blissful State, which shall be revealed: And the Lord, in his Goodness, calls upon you All, to *enter* thereinto. Now, let none that have endeavoured to *take up their Cross*, and *follow this your Lord*, be discouraged, or faint by the Way; for, thus hath He said, *Lo I am with you*, and my Strength shall be with you; my Hand shall uphold you: Tho' I permit you to struggle with

with Difficulties ; tho' I put Tryals upon you, yet, in This you shall be no Losers ; doubt ye not, nor fear ; but strive, and ye shall overcome ; and for such Conflicts as These, the greater will I confer Rewards upon you ; Be ye, therefore, valiant under my Banner : Think your selves able to pull down *Principalities and Powers* : Think your selves able to trample the Prince of Darkness under your Feet : For *lo, I am with you*, and my Strength shall be your Strength, if ye seek unto me first, and trust in It. Now, if ye are my Disciples, and wise Disciples, then, will ye observe, and do what I command you, and by so doing, ye shall be like unto that wise Builder that fixes his House upon a Rock, and diggeth deep therein, so that when the Winds blow, and the Floods rage against It, the House stands sure, because that It is founded upon a Rock. For, by your doing what I command you, you have an Eternal Rock, on which you are fixed ; and the Blasts of Temptation, the Floods of Trials, and Difficulties, shall not be able to overthrow you. But, if you only hear, and do not, ye build upon the Sand ; and when a Temptation comes, then will ye fall. Behold, I am near to All that call upon me ; and tho' ye see me not, yet shall ye Experience my Help, and my Assistance. For, my Eye watches over you, I go before you ; and whosoever is wise, will trust to me, and take up his Cross, and follow me. For, consider ye whom it is you serve : Is it not the Lord Almighty, He that formed the Heaven, and the Earth ? If He has created you, and made you so happy here, as that ye would fix your Affections only on the Things of this Life ; How happy can He make you, and how happy will He make you, when He fulfils his Promises unto you, for having obeyed his Commands ? Think ye upon the heavenly Host of those glorious Beings, which the Being of Beings has made for his Glory. Think you of the Felicities that they enjoy, when they experience the Communications of his Love : When He beholds them, not as He does rebellious Man, full of Pollution, and a filthy Thing in his Sight, but pure, and holy, and with Smiles of Love. If you, in your State

State of Rebellion, and continual Transgression against this Fountain of Love, enjoy so much Goodness; what think you will be the Portion of those that do his *Will*, that glorify him, according as He requires? If this God, in his Love, seeks out Objects to bestow his Love upon; If He is ready to give, wheresoever there is a Recipient; be ye encouraged, to make your selves sit to receive. For, assure selves, that, the Things of this Life, *are not to be compared with those that God has in Store for those that love, and fear Him, and do his Will.*

* O Almighty, O Almighty God; how * *Sings* dost Thou set forth thy Love! We that have, all our Lives, dishonoured Thee, to be thus invited to enjoy, and that for ever, Felicities with Thee! O amazing! O amazing! O stupendious Love! Can we forbear to Praise thy Name? Can we say, that, we have Hearts capable of Love, and not flame in Love to Thee? O base Ingratitude it must be, not to make all the Return which we are capable for to make. Shall we ever serve any other Lord? There is none that can do what Thou canst do; For to Thee they are as nothing; and what they can give is as a Bubble. Make us wise, that we may serve no other God but Thee: For Thou *endurest for ever*, and thy Power it is Almighty. Thou givest us Life, and Thou givest us Joy; and all our Good It comes from Thee. Praise, Praise only be to Thee, O Lord.

My Children, my Peace, my Love, and my Blessing, are upon you.

LVI. Guy Nutt, July, 24.

[*After the 5th of Luke being read.*]

Let him that readeth understand. Whatsoever your Lord hath there, or elsewhere spoken, now is going to be fulfilled. What He spoke, and what the Scripture doth declare, concerning the Nets being let down, and catching so many Fishes, will now be fulfilled, in the spiritual Mystery thereof, of which That was a Figure, and a lively Representation. Now is the Net, which is the Gospel, let down into this World, which is a great deep Sea: It shall gather the Sons, and the Daughters of Men: It shall bring them

them unto Christ Jesus, the Lord. Thus, He doth make Use of such as He calleth, to be the *Fishermen*, to cast this *Net*; which, at the Word, shall be let down, and spread Abroad; and, Multitudes shall be gather'd, when this *Gospel* is preach'd, in the *Power*, and the *Spirit* of the Lord. It shall have its Effects, It shall gather People unto Christ Jesus, to whom the *Gathering of the People* must be. It shall not be cast, or let down, but by the *Word* of Christ Jesus: He is now sending forth, He hath call'd, and will call such as shall leave every Thing, and follow Him; and He will make them *Fishers of Men*; and the Work of the Lord will prosper, in their Hands. For, the Lord will be with them, and direct them, in the casting of This *Net*: They shall cast This *Net on the right Side*. Many have pretended to cast the *Net*, and have been *toiling*, and rowing *all the Night*, this Night of Apostacy; that hath overspread this World in Time past, which hath been at their Will, and in their Time; in which they have labour'd for nought, and got nothing, nothing to the Lord; but have gather'd Men, to their own *Net*, and their own *Dragg*. But, it shall now be discover'd who doth cast on the *right Side*, or, the wrong; who does labour and toil in the *Night*, and who does labour in the *Light* and the *Day*: For, this *Night* is almost past; the *Day of the Lord* hath now dawn'd, wherein his *Word* shall go forth out of his Mouth, in *Power*; and at his Command, shall his Servants preach the *Gospel*; they shall cast this *Net*, which shall not fail of gathering the Lord's Children, from the *four Corners of the Earth*.

This World, and the People therein, are as the mighty deep Water of the Sea, into which the Messengers of Christ, your Lord, must venture; to gather into one such Fish, such People; such Men and Women, Male and Female, as shall be fit for your Lord's Use: Whom the Lord will put into *Vessels* which shall be *holy*, which shall be fit for your Lord's Use and Service. For, the Lord will now gather Mankind unto Himself; who hath been corrupted, and polluted in this World; who hath fallen from his Maker, and delighted in That which hath been Evil:
But,

But, now the Lord will stretch forth his Hand, and gather to himself the Workmanship of his Hands, and they shall come to fear Him, and love Him, and serve Him. For, the *Kingdom of this World*, shall be made the *Kingdom of your Lord, and of his Christ*; and He shall reign in the Hearts of the People, where *Satan* hath reign'd, where he hath his dwelling Place. The Lord will now dispossess him; and *this Gospel of the Kingdom shall go forth, and shall be preach'd, now, unto all Nations*. The Lord will give the Word, and many shall be the *Publishers thereof*; He will give them his Power, and Spirit, to proclaim these glad Tidings. And altho' the present Opposition, is now made, yet shall they flock as Doves unto the Windows: *Zion shall arise, for the Light is now come, and the Glory of the Lord is broke forth, which shall shine upon every seeking sincere Soul, throughout the Universe*. This, shall draw the Sons, and Daughters of Men to your Lord. *The People that now sitteth in Darknes, shall This Light upon Them arise; and, such as know not the Lord shall know Him; and those that are not his People will the Lord gather, and make his People*. Such in foreign Parts of the World, that long have been in *Darknes, and under the Region, and Shadow of Death*, will the Lord now arise upon them, and appear in Mercy, and good Will unto them. To such that this wise Generation doth despise in their Hearts, will the Lord extend his Grace and Favours; and, they that have been *first shall be last, and they that have been last shall be first*. The Lord will take from those his Talents, that have not been faithful in the Improvement of them, and give them unto others. For, his Word shall go forth unto the very utmost Parts of the Earth: They shall come in Multitudes.

LVII. T. Dutton, July 24.

You read of a great Number that were converted to the Christian Faith, upon a Discourse utter'd by the Apostle Peter. Therefore, say some, if the Voice of God be now heard amongst us, why see we not such Effects? But, these Objectors are to consider, that, the Word of the Lord is to several other Purposes, besides that of Conversion of Souls unto the Faith of It.

And,

And, the Day of your Lord's Appearance, is set forth, as a Time wherein He shall *separate the Righteous from the Unrighteous*, separating the Gold from the Dross. And, at such Times, therefore, must the Word of the Lord, in some Respect, be as a Fire. The Word of the Lord to some, is a Saviour of Life unto eternal Life, but unto others, it is a Saviour of Death unto Death. The Words of your Lord, when He said, *except ye eat my Flesh, and drink my Blood, ye have no Life in you*, tho' these were too hard for his Hearers to hear, and upon that, many departed from Him, and walked no more with Him; yet notwithstanding That, they were the Word of God. No therefore that comes to hear a Voice speaking, a Voice as from God, ought, first, to consider what is required of him, to make him a profitable Hearer; that the Words, if they be from God, may unto him be a Saviour of Life unto Life, and not of Death unto Death. Now, in This, Christians are more inexcusable before God, than Any that were their Predecessors, in Case they come not with prepared Hearts, to hear the Word of the Lord: Because that, they have not only Rules and Directions, in the Word of God, which they have to that End and Purpose; but they are all so warned, by the dreadful Examples, of those who have shut their Ears, and their Hearts, and have been hardened against the Word, which the Lord had sent unto them. If the Lord calls from Heaven, to see if Any of the Sons of Men will hearken, and turn from the evil of their Ways, and obey his Laws which He has given, and thereby avert the Punishments He has threatened, upon the Disobedient; if He, in Mercy and Compassion, does thus warn, and the Sons of Men will not hearken; how will their Guilt be aggravated, and in Consequence their Punishment, for this merciful Vouchsafement being despis'd? But, say you, how shall we know that the Lord doth call, that it is his Voice, which is sent forth to warn us? Have you no Rule? Is there no Characters in the Word of God, by which the Voice of God may be known, from that of another? Or, is it because you will not search into the Word of God, nor will prepare your Hearts, that you may receive his Instruction? Is it not be-

cause you are unwilling to know, that, it is God that speaks; because ye are in Love with your present Enjoyments, and you fear the Voice speaking in the Name of God, may forbid you an Indulgence to your selves therein? Tho' you may hide your Thoughts, and Hearts, from Another, yet they are naked to the Eyes of God; and, God will so work, as that they shall be expos'd, even, to one another. For, so does the Lord come as Judge, and the whole Earth shall behold his Righteousness; the very People, each one, shall see his Justice. For, That which ye have acted in secret, shall be proclaim'd upon the House Tops; and, the beloved Sins, which you entertain, in the secret Recesses of your Hearts, shall be exposed, to the View of every One. Let every One take Care, and deal faithfully towards his own Soul; let him judge impartially; and consider in the first Place, what is requisite, to make him an impartial Judge. For, if his Heart has an Inclination to Evil, a Message tending to promote and advance Holiness, can scarce find Reception there. But, notwithstanding This, does every One take upon themselves, to judge and determine, and that of Things utterly beyond their Cognizance. You are told, that, *the Things* in the Man, are known only to *the Spirit of the Man*; and, that *the Things of God*, are made manifest only by *the Spirit of God*. Therefore is it, that, *the carnal Man cannot receive the Things of God, because they are not discern'd with that Sort of Judgment with which he judgeth; and they are of another Nature, and spiritually discern'd.* Therefore, whosoever would know the Things of God, must seek unto the Spirit of God, for Knowledge, and Illumination therein: And, whosoever goes unto God, in the Manner that He has requir'd, and seeking only for his Glory; shall find *the Spirit of God witness* to him, the Truth of God. Here is a Message, now, deliver'd unto you, in the Name of the most high God, whom you pretend to worship, and obey: Your Concern for the Honour of This God, and for your own Soul's Sake, ought to stir you up to an impartial Enquiry, whether It be the Voice of God, that is sounded forth to you, or no. The Things spo-

ken are ascertain'd as the Truths of God, and to be found in That which ye receive, and say, is *the Word of God*; and that those Truths have been overlook'd, neglected, and contemn'd, by the Generality of the *Christian World*: And therefore, the Lord has thought fit to send forth a *Voice* extraordinary, to excite you to a *Faith* in the same, and to give Glory to God, therefore, and to prepare for the State which is declar'd. Now, These are Things which are not mean and trifling, which you may either look unto, or let alone. For, who is it can be said to seek the Glory of God, and hear these Things proclaim'd, and see They are ascertain'd to be founded on his Word; and, yet never concerns himself to see, whether there be a just Foundation for such a Pretence? If God has reveal'd Them in his Word, then they ought to be receiv'd, by All that own That Revelation as coming from God: And, if God has sent forth a *Voice* extraordinary, to excite All to have *Faith* in Them, they are the more oblig'd to receive Them. But, say you, if these Things are contain'd in *the Word of God*, what Need have we of an extraordinary Message to declare Them anew? There is no Need of an Effusion of the *Spirit*, to tell what we have, already. But, is it the having *the Word of God*, and not regarding It, that is of Avail for you, or for the Glory of God? Is it the having the Word of God, and not understanding It, that makes It advantageous to you? But, why ought ye to be so averse to an Effusion of the Spirit of God, to excite you to a Faith, in the Truths which God has before revealed? Is the Voice of Man more welcome to you, than the Voice of the Spirit of God? Can Man teach you better than the Spirit of God? Nay, on the contrary, ought not ye, with the *Israelites* of old, to lament when there is no more any *Voice*, or *Vision*, or *Prophet*, or One from whom *the Word of the Lord* may be immediately known? Doth not this Aversion of yours, declare the Corruption of your own Hearts? that, you love to be sooth'd in your Vices, and care not to hear of an awakening *Voice*? Ye love to hear *smooth Things*, such Things as ye have made easie unto your selves. Because, tho' ye

are told, that, ye are to love the Lord your God, with all your Soul, and with all your Might, and have the Branches of a Christian's Duty inculcated to you; yet, ye interpret all These Things, not according to the Import of the Word, but according to the Practice of Christians. Thus, the Word of God is made of no Effect: Because, tho' ye hear with your Ears, yet ye put a Construction thereupon, as is agreeable to the Wickedness of your Hearts. Now, if you loved the Lord your God, and sought his Glory, and knew that this Torrent of Vice and Irreligion, were opposite to the Kingdom of God, and the Glory of your Lord; ought ye not to mourn and grieve, that the Spirit of your Lord did not appear more powerful, to prevail over This Torrent, and, to excite every One that names the Name of the Lord, to depart from Iniquity? But, if here be a Subject of your Faith declar'd unto you, which you have not heard so taught, and which is founded on the Word of God; and, if It be the Spirit of God, which declares It: Ought not your Souls, if you love the Lord, to rejoice thereat? And, cannot you see, that, if It be the Truth of God, it was only the Spirit of God, that could re-establish It, upon the Hearts of the People? You may find, in the Word of God, that, the holy Men of old, were concern'd for the Glory of the God, whom they worshipp'd; They desired that his Glory might be manifested, to all the Ends of the Earth; that, He might not only be the God of the Jews, but the God of all the Inhabitants of the Earth: And, when the Spirit of the Lord gave them a Prospect of God so reigning over the whole Earth, their Souls rejoiced, and they sung before the Lord. Are not These Examples, for all ye, who call your selves by the Name of That Lord, to imitate? Ought not you so to express your Zeal and Love to God, as to desire, that, his Glory might be made manifest to all the Ends of the Earth; and, your Love to your Fellow-Creatures, so, as to desire, that, your God might be their God, because there is no other that is God? When the Psalmist setteth forth the Lord, as reigning over the whole Earth, He calls upon the Earth to rejoice, and all the Inhabitants there-

thereof. Did not God always reign? Did not the Creator of the World always reign over the Creatures, whom He had made? Therefore, These Expressions must intimate something unto you, besides That Reign which He ever had: For, they speak of a Thing as future; and what was That, but of God so reigning over the the whole Earth, as He had typically reign'd over his People *Israel*; to whom He in a singular Manner manifested Himself, and with whom his holy Spirit abode, and instructed them in what was his Will? Where are your Hearts, longing for this Day? On the Contrary, have you not neglected, and despis'd This Day? Have you not thought It a Subject, not worthy of your Notice, that, *the Glory of the Lord God* whom you serve, shou'd be revealed unto the End of the Earth, and that *all People* shou'd see It together? Where are your Hearts looking, and longing for your Lord, to be again reveal'd from Heaven, to restore all Things, as at the Beginning? Have you so been taught? or, have you so believ'd, that, *the whole Creation* groaneth, together with the Sons of God, to be disburden'd from the Curse It lieth under; and that, a Day will come, when the Oppress'd, both of Things animate, and inanimate, shall be set free? Why is it, that, you think it your Duty, to persist obstinately in the Things which you have received, and are taught to be agreeable to the Will of God; and yet, at the same Time, neglect These, that are so much for the Glory of God, and so clear in his Word? Do you act consistent with your selves? Do you act equally? Take you your Measures from the Standard of Truth, and right Reason? Or, is it that you act in Conformity to the Fashion of the World, to the Opinions of Men, and, to your Education? Whence flows This, but that you seek not unto God, the Fountain of all Truth, the Guide, to them that are in Darkness, and Ignorance; that, ye seek not to Him to be enlighten'd in his Truth, and to be guided in those Things that make for his Glory? No, That is what you care not to hear. The Burden, say you, in your Hearts, is too heavy already, we care not for more; no, we would rather that It shou'd be diminish'd than encreas'd. But, what

what is it that makes It a *Burden*? For, the Lord imposes no *Burden*, upon his People. It is your *Wills* not to be conformable to the *Will* of God. For, the Lord seeks your Good: And if you acted in Conformity to his *Will*, then wou'd whatsoever He commanded you, and deliver'd to you, be no *Burden*; because, his Strength wou'd be with you, and wou'd make his *Yoke easie*, and his *Burden light*. But, to come to This State, does indeed require some Difficulty, and Struggling: It is a State of Warfare; but, is no more than you are enjoind to. Ye are now, as them that contend for the Prize; and, if you will gain the Crown, you must strive with all your Might. Let All consider, and be wise; and, if the Lord He be God, and able to reward them, let them evidence their Faith therein, by following, and obeying of Him.

LVIII. Guy Nutt, Sunday, July 24.
You hath the Lord chosen. Not long, but you shall have the mighty Out-pourings of his Holy Spirit amongst you, in This Place: Your Bodies will be hardly able to bear, what you will feel from your God. Prepare for the great Manifestation of your Lord unto you. You hath He chosen: You shall be signalized, you shall be favoured, by your God; you shall be a *peculiar People*, unto Him. You shall shew forth his Praises, you shall delight to serve your God: You shall say, *Lo, This is our God, we have waited for Him; He will save us; we will rejoice in his Salvation*. You shall have Cause to bless the Lord, that you have been first called to own your Lord, in This his Appearance, tho' now despis'd. His Appearance will be very terrible, in a little Time, to the Workers of Iniquity. Take you Encouragement, to follow the Lord fully: Turn not back again: Hold on your Way. The Crown of Life is before you.

LIX. Guy Nutt, Monday, July 25. in private.
[The Lady A — n arose, under the Operation of the Spirit, and was carried to Guy Nutt; who danced with Her about the Room, holding Her by both her Hands, and said,]

This is the Appearance of your God among you, which you shall see, more and more. Behold the Works of

of your Lord. You shall rejoice in the Dance. Thou
[to L. & A. n.] art beloved of thy God: Thy Soul
shall rejoice in Him who doth embrace Thee in his
Bosom. [Embraces her.] Behold the Love of your God
to his Spouse, who is coming, to make Her glorious;
She shall be all glorious within. She is sick of Love. Thy
Lord kisseth Thee with the Kisses of his Mouth. Rejoice
you, for ever. Who can but praise the Lord! Who
would but forsake this World, with all its Glories, to
follow this Lord?

T. Dutton, [Singing.] Shall we behold our Lord ap-
proaching, and not celebrate every Step which He tak-
eth, with an Anthem of Praise? Shall we be said to love
the Lord, and long for his Appearance, and not re-
joice, when that we see Him advance upon his Way?
O shout ye for Joy! O shout ye for Joy! Let the
World know there is the Shout of a King among you.
The long wish'd-for Day draws nigh, when the God of
Love comes to felicitate his Spouse, comes to adorn
Her with his Majesty, and Glory. O let the Sons of
Men rejoice! What Thing is there that has Breath, and
shall not, on this approaching Jubilee, sound forth the
Praises of the Lord! O let It be for ever dumb! O let
It be for ever dumb! For that which the Glances of
his Love, will not revive and quicken, into Flames of
Love again, deserves for ever, for ever for to die!

F. Glover, [Singing.] O come Thou mighty Comforter:
Come Thou, and fill our Souls, come Thou, and fill our
Souls, with thy divine, with thy divine, and rapturous
Joys. Fill us, O Lord, fill our Souls, and we shall show
forth thy Praise. Wilt not Thou, O mighty King, come,
come and ride on prosperously, beating down thy Foes
before Thee, and establishing thy Power, and Glory,
over all this World? Wilt Thou not extend thy right
Arm, and by That carry on thy Work, which Thou
hast begun? Wilt Thou not, O Lord, who art of Pow-
er, and Might irresistible, accomplish what Thou hast
begun, in this World? Shall we doubt of thy Power,
and Wisdom, as not sufficient to accomplish what
Thou hast begun! O Lord, let us die rather, than
doubt of thy Power, who art Almighty, and of thy
Wisdom, who art infinitely wise. Speak, O Lord,
for

for thy own self. We will hear Thee, and, by thy Assistance, believe Thee. Thou canst do all Things: Thou canst accomplish thy own Purposes: O do it for thy own Name's Sake.

F. Dutton. I have remembered the Covenants, which I have made with my People: The Grace, and Mercy, which I have promised to my Chosen, will I make good. [Here J. Glover lay prostrate on his Face, and said,] O Lord, shall we hear Thee speak, and not magnify, and adore thy holy, and glorious Name?

Guy Nutt. O Lord, we bow before Thee: In the Dust we will lie down.

T. Dutton. This is yet the Day of small Things: But be ye glad, and rejoice therein, for It ushers in a Great Day.

Guy Nutt. This is the Day the Lord hath made, let us rejoice and be glad. The Old and the Young shall praise the Lord; for his Goodness and Mercy, It doth endure for ever. [Takes Mrs. O—m by the Hand, and leads Her thro' the Room.] So shall your Lord lead his Bride by the Hand. She shall be brought up out of the Wilderness. Thus shall it be in the Kingdom of your Lord. Thou art the Beloved of thy Lord, thou shalt be nourished in his Bosom; none shall ever pluck Thee thence. There is Joy in Heaven, among the Angels.

T. Dutton. Fear ye not, for it is your own Lord's Voice, and your Souls shall echo back thereto. Ye have here the true Shepherd of his Flock, who will lead you to the Pastures of Delight, and will refresh you at the pleasant Brook.

J. Glover, [Singing.] Who would not praise Thee, O Thou King of Saints. O who would not praise Thee, for thy excellent Loving-kindness to thy People. For thy Name. [Here he kneeled, and prayed.] O Lord, is worthy of the highest Praise and Adoration that we are capable of rendering, and ascribing to the same. We bless Thee, O Lord, We praise and magnify thy glorious Name, in all humble Manner, and Prostration, before Thee, [Here L—y A—n prostrates her self upon her Face, and continued in that Posture during the Prayer.] because Thou hast conferred of thy Mercy and

and of thy Goodness upon us, who are unworthy, utterly unworthy, unworthy altogether of the same. O Lord, we would praise Thee; but, we are ashamed, and confounded before Thee, because of thy unspeakable Goodness, and our perverse Unworthiness. Lord, had we sinned, failed and miscarried thro' Weakness, and Inadvertency, we might have hoped to have obtained thy Pardon: But we have sinned against Light, against Conviction, the Convictions, O Lord, of our own Consciences. Have Compassion upon us, deal not with us according to our Deservings; but in Jesus Christ thy Son, our Saviour; in Him, O Lord, look down upon us, and accept of us, bless us, and do us Good. Pardon, and forgive us our Sins, and base Ingratitude, our Unthankfulness. Lord, save us from Sin, for the Time to come, and help us to walk before Thee in more Humility, Submission, and Resignation of our Wills to thine; yielding a more strict, and ready Obedience to thy Precepts; glorifying of Thee in this great Work, to which Thou hast called us: Demonstrating to all the World, that, we believe the Approach of *the King of Righteousness*, to be very near, even, at the Door: Demonstrating to all the World, that, we are in Expectation of the *Glorious Appearing of the great God, and our Lord, and Saviour, Jesus Christ*, to judge the World, to sit, and purge the Nations, to try the Hearts of all People, to separate between the precious and the vile; to reward every Man according as his Works shall be. O Lord, help us to declare, by our Lives and Conversations, that, we look for *the Lord from Heaven, the second Time, without Sin unto Salvation*; that, we our selves expect to be accepted of by Him. Lord, let our Lives declare for us, that, we are inspired by the Spirit of Holiness, and Sanctification. Let our Hearts be made manifest to all Men, by our Words, and Actions, to be purified from all Uncleanness, to be *Temples of the Holy Ghost*; to be such as have Communion with God, and the Lord Jesus Christ: O Lord, here we are prostrate, at the Throne of thy Grace: Here, we are, O Lord, presenting our selves, before Thee; begging. Thou wilt work in us, by the Power of thy Holy, of thy

thy Sanctifying Spirit; begging Thou wilt purge our Hearts, purify our Souls, cleanse our Consciences, from all the Remains of Sin, and Corruption; and, make us holy, pure, and unblameable, before Thee. O Lord, thou canst do it: It is thy Work; We apply our selves to Thee. To that great End, deny us not Access to Thee; O forbid not our Prayers, from ascending up, before Thee, O Lord; 'tis in the Name of Jesus Christ, we approach near to Thee; 'tis for his Sake, we crave Acceptance with Thee. Lord, Thou always hearest Him, Thou art always well-pleased with Him. Hear Him for us, and us in his Name, we humbly pray and beseech Thee, at this, and all other Times.

LX. T. Dutton, Tuesday, July 26.

The Lord causeth his Truth, and Righteousness, and Glory, to be proclaimed amongst the Sons of Men; and He looketh down from Heaven, to see if there be Any that will have Regard thereunto. But, the Hearts of Men are fixed to the Pursuit of those Things, which concern their own Honour, their own Glory, their own Temporal Felicities here, the gratifying their own Lusts, and Affections: And the Glory, the Truth, the Righteousness of God, is neglected by them. The *Voice of the true Shepherd*, is gone forth; but, how few is there of those, who say, they are of his Sheepfold, that will have Regard thereunto? The Lord now cometh to his Own, but his Own will not receive Him: He cometh not to give them Indulgence, in the Things they delight themselves in, and therefore is it they will not have Him. But, blessed and happy is that Servant of his Lord, who has been found waiting for his Lord's Coming: For, such will the Lord reward abundantly, in his Kingdom. They shall enter in with Him, and shall sit down at the Feast of fat Things, which is prepared for those that love the Lord, and wait for Him. He shall give them to drink of the River of Pleasures, and their Souls shall rejoice before Him, and shall praise Him for ever and ever: Such shall be the Portion of them that have waited for their Lord. They that have despised the Riches, and Glory, and Satisfaction which this World afforded them, for his Sake; they

they that *seek first the Kingdom of God, and his Righteousness*: They shall find, that, they have not sought in vain, but that the Lord will abundantly compensate unto them, whatsoever they have suffered because of Obedience to his Commands: *The Feet of their Lord shall be welcome to them*: They shall rejoice, when they hear the *glad Tydings* of his Coming proclaimed: For, He shall come unto such, as a beloved *Bridegroom*: He shall come as the *Desire* of their Souls. But, unto the Unprepared, unto them that have disregarded his Precepts, He will appear as a mighty King, with terrible Majesty; He will come to let them know who it is they have sinned against, and to be avenged of them that have dishonoured Him, that have disregarded his Laws, that have despised his Precepts, that have trampled his Honour, and Glory under their Feet; his coming unto such shall be dreadful and terrible: The Sound of his *Feet*, shall fill their Souls with Terror and Amazement: For, they shall know, then, the Time of their Destruction is come. He shall look upon his *Chosen*, with Smiles of Love: But, unto the Wicked, He shall look with dreadful Majesty, piercing their Souls thro', wounding them with his fierce Wrath. Who shall stand before This Lord, when He comes in the *Power of his Might*, when He comes with the Heavenly Host, to be avenged on All the *Despisers* of Him? The Sons of God shall, then, *shout for Joy*, but the Wicked they shall howl; they shall wail and lament. Oh, that the Sons of Men would hearken! Oh, that they would return, and repent, before the Day of Grace, and Mercy, is taken away from them! For, when the Lord hides his Face, when He saith He will no more have Mercy, who then shall intercede for them? Who shall stand against his fierce Wrath?

J. Glover. O Lord, if none may intercede for the *Workers of Iniquity*, in the Day of thy fierce Anger, yet suffer us, O Lord, to lift up our Hearts unto Thee in the Heavens, and to implore thy Grace, and Mercy, to be yet continued to thy People. Lord, Thou hast sworn by thy self, that, Thou delightest not in the Death of a Sinner, but wouldst rather they would turn and live. Turn, O Lord, we beseech Thee, turn the Hearts of this

this thy People towards Thee: Incline their Ears to hear thy Voice, to receive, and obey the same. O Lord, so display the Riches of thy Love, that every Soul which sees, and beholds the same, may admire and adore That God, which deals so in Mercy and Compassion towards them. Work, O Lord, for thy own Name's Sake: Work in every Heart, here before Thee, that each Soul may so receive, and entertain this Message, as to make a suitable and due Preparation, for the Coming of the Lord Jesus Christ; who is about to be revealed from Heaven, in flaming Fire, taking Vengeance on All them that know Thee not, and that obey not thy divine, and holy, and blessed, and everlasting Gospel. O Lord, work in each of our Souls: Frame, and dispose them to do thy Will, and to walk in thy Ways. O Lord, Thou canst easily change, renew, and sanctify our Souls: Thou canst tear, from our Hearts, all the Remains of Sin, and Corruption: Thou canst make them fit *Tabernacles* for thy Holy Spirit.

O come, come Thou Mighty, Thou All-conquering Monarch, come Thou, and subdue our Corruptions, for us. Lord, break our hard, and rocky Hearts: Make them fit to receive every Impression, of thy holy and divine Spirit. Come Thou, O Lord, take Possession of our Souls. Here we are; we throw our selves at thy Feet, we give our selves up unto Thee. We are thine: Thou hast bought us with the Price of thy dear Son's Blood. Help us, since we are not our own, to glorify Thee with our Bodies, and Spirits, which are thine. O Lord, pardon and forgive us all our Sins: Wash our Souls with the precious Blood of Christ. 'Tis in his Name we approach near unto Thee, at this Time: Lord, we plead his Worthiness, his Excellency, for Acceptance with Thee.

T. Dutton. There is yet a Day of Grace, and Mercy, to the Sons of Men. The Bowels of the Compassion, and Long-suffering of God, are not yet shut up; but, the Day draws nigh when it shall be said, to him that is filthy, let him be filthy still. Let him, therefore, that hath Ears, hear, and consider, and turn unto the Lord whilst He may be found: Let him, whilst it's Day, work out his Salvation, with Fear and trembling; for, the Night suddenly
cometh

cometh when none can work, and when there shall be no more Day for them to work in. Let All consider of what Avail it will be unto them, in That Day, when the Lord shall come to render unto every one according as his Works shall be, that they have gratified themselves in the Things of this Life, and have neglected to make any Preparation for that State, which is then to take Place. Consider ye, the Lord will not be mocked; He gave not his Commandments in vain; nor did He, at the same Time when He gave Them, give Any of you an Indulgence, whereby any of them might be dispensed with. He that said, *Thou shalt not kill*, said also, *Thou shalt not commit Adultery, thou shalt not covet*. He commanded, that, *Thou shouldst have no other Gods before Him*; He claimed thy whole Service. How, then, wilt Thou justify thy self, before Him? What canst thou plead, in the Day when He cometh to judge the World in Righteousness, when Thou hast been found serving other Gods, the Idols of thy own Invention, and hast been found breaking the express Commands of thy Lord? The Remembrance of thy Sins, will not then be sweet unto thee, when thou seest they exclude thee from the Joys of God's Saints; and because of them does the Lord look upon Thee in his Wrath, and hideth the Smiles of his Countenance from Thee, for ever. Then will these Words of thy Lord, come with a Sting upon thy Mind, *What will it profit a Man, to gain the whole World, and lose his own Soul?* O that I had taken this Advice, whilst It might have been to my Advantage! What stupendious Folly have I been guilty of, that for a Momentary Pleasure, which hath been no Pleasure, have excluded my self from the real Joys of God! Let All that hear, fear, and be wise in Time; for the Lord cometh suddenly, who will reward every one according as his Works shall be.

LXI. T. Dutton. Wednesday, July 27.

Ye are All ready to say, if I knew that my Lord Redeemer were coming, I would gladly go forth to meet Him. And if there were such clear Demonstrations of his Appearance, as that no One were able any more to shut their Eyes against It, than against the Brightness of

of the Sun, would it not be stupendous Folly, for you to act otherwise? But where, then, wou'd be the Tryal whether ye are *Christians*, or no? Where wou'd be the Exercise of your Faith, and Trust in God, your *Redeemer*, to own your Lord, tho' *mean and despised*? Where wou'd be the Tryal of your Courage, and Boldness for your Lord's Cause, and Honour? How could it, then, be evident, how much you would do for his Sake? If such Demonstrations as ye expect, were given at the first, how could there be any searching and sifting out, of the most *ready*, from those that were not so? Ye are ready to condemn the *Jews* for hardning their Hearts, for not discerning *the Signs of the Times*. You say, there were clear Demonstrations of God being with your Lord, and with his *Apostles*. Now, will ye judge, and condemn These, and yet ye your selves, who have this Example before you, fall into the like Error? It was the Business of the *Jews* of that Generation, to look for their Lord, after the Manner, that He was prophesied to come; and they were to search the Scriptures diligently, lest they shou'd overlook the same. It was not for Them to depend, and give up their Faith entirely, to the learned Men of those Times, or to their Systems, to their Explications of the Prophecys written of their Lord. But seeing such mighty *Works* done by Him; seeing that here was a Proclamation made, by the Power of a Spirit, which claim'd to be the Holy Spirit of God, that, *Jesus* was the *Messiah*, *was the King of Glory*, that was to come: It was, on their Part, on the Part of every one of them, to examine the Scriptures by this Key, and see whether they did not accord therewith. And what was their Duty, is your Duty, at This Day. And thus saith your Lord, behold, I come to see who it is will own me, who is on my Side, who is ready to forsake the World, and all Things therein, for me and my Glory: I have said, that, *He, who is ashamed of me, and my Words, I will be ashamed of him; he who denieth me, I will deny him*. Let These Things be engraven on your Hearts. Act ye with Fear: And know ye, that, the Honour and the Glory of your Lord is concerned therein, and that now He puts you to the Test. They who are his *Sheep*, they will
bear

hear his Voice, they will hear his Voice and follow Him. Harden not your Hearts, therefore, nor stop ye your Ears, lest the Lord should say unto you, " Let them alone, they will not hear; I will rain Snares upon them, that they may not hear, nor be converted; my Mercy they have despised, my Counsel, my Guidance they neglect, they will not come unto me, that I may teach them; and when that they cry in the Day of their Calamity I will not hear them.

J. Glover. But, O Lord, wilt Thou not hear the Cries of thy People, before thy Bowels of Compassion be shut up against them? What, O Lord, if after a long Resistance of thy Word and Message, thy People come at last, and humble themselves, before Thee; wilt Thou not, then, accept of Them? Speak, O Lord, for the Comfort and Satisfaction of thy People; that they may not be discouraged, which have some good Inclinations to receive thy Message, notwithstanding they have rejected It hitherto.

T. Dutton. The Lord will shew Himself exceeding merciful; yet, the Despisers of his Mercy shall perish.

[*Here the Lady A — n being under the Operation of the Spirit before Guy Nutt, fell down back, Guy Nutt holding her Hand said,*]

" Hold fast that Thou hast, let none take thy Crown. I have heard the Bemoanings of Ephraim, saith the Lord. Is Ephraim a pleasant Child? Since I spake against him, I do earnestly remember him still. So will the Lord my God remember Thee: The Lord will be very gracious, to every returning, repenting Soul: But, if he turn not, he will wet his Sword. Where then shall the Wicked and the Ungodly appear? For, thus saith the Lord, he ye not Mockers, lest your Bands be made strong, for a Consumption is determined upon the Wicked. To Day, if you will, hear his Voice, let none harden their Hearts. How will you prepare for the Coming of your Lord, now loudly sounded, from Day to Day, by his Holy Spirit, thro' his Servants, except you repent, and turn unto the Lord, with all your Hearts? No less will do. Let none deceive themselves: God will not be mocked. O let the Sons of Men rage, and confederate together, against the Lord, and his Anointed, yet saith the Lord, I have set

my King, upon my holy Hill of Zion. He shall reign and all shall bow before Him. They shall lick the Dust. Prepare you for this great and notable Day of Our Lord.

O Lord, let thy Word that does go forth from Day unto Day, be a *Savour of Life unto Life*; That Thou wouldst open the Hearts of such that hear, to receive thy Word, and to obey thy Voice. O Lord, that It may never rise up against Any in the great Day, but that All may come, and bow their Knees to Jesus Christ the Lord; They may submit unto Him; they may be willing to take his Yoke upon them, whose Yoke is *easy*, and his Burden *light*. O Lord, so mortify the Old Man with his Deeds, then it will be made *easy* indeed. This is the earnest Breathing of thy Servants, for the Inhabitants of This Place: And, those, O Lord, whom Thou hast visited, keep them, O Lord. How hast Thou manifested thy self to a Remnant, in This Place, and hast poured forth of thy Spirit upon thy Children! O Lord, *This is thy doing, and it is marvelous in our Eyes*. O Lord, keep Thine, that are young, and tender: Carry thy Lambs in thy Arms, and gently lead them that are young: Let them be nursed at thy Side: Let them suck the Breasts of Consolation. Let thy left Hand be under their Heads, and thy right Hand embrace them. Let not the Enemy assault them, nor approach them. They are tender, and young Babes, in Christ Jesus. Keep them, O Lord, Night and Day, lest, any Thing shou'd hurt Them. Lord, we commit them, with all Thine, unto Thee: 'Tis thy Work Thou hast begun: Thou wilt carry It on. Bid them *fear not*. You are *Mine*. I have engraven you upon the Palms of my Hands. O what Manner of Love is This, Thou hast bestowed upon Babes and Sucklings! Thou hast hid, and kept back these Things, from the wise and prudent: Thou givest the Treasures of thy Kingdom unto Babes, to poor Nothing Creatures! We lie low, before Thee: We desire, for ever, to adore Thee, and bless thy Name; who will not cease, but will carry on thy Work, unto the very Ends of the Earth. Lord, fit us for thy Work and Service: We are willing to serve Thee, and follow Thee; let it be wheresoever Thou shalt command us.

Lord,

Lord keep us humble, always covering our Faces before Thee. We dare not attribute any Honour unto us: O Lord, Thou shalt have all the Honour, and the Glory of thy own Works: They shall praise Thee, and thy *Saints* shall bless Thee, from Day to Day. Let not one Soul go empty away: If it be thy Will, O Lord, let them experience it is not in vain to wait upon the Lord; to seek Thee, and enquire in thy Temple. That, They may turn in unto their own Hearts, and commune with them, and be still. That, They may hear the Voice of thy Holy Spirit there, which will teach them to do thy Will, and will lead them in the Way everlasting.

T. Dutton, [*singing.*] Go, go forth, go forth ye Messengers of the Lord; go on rejoicing, and proclaiming to every Soul, the glad Tydings of the Gospel of Peace, and of Joy, the everlasting Gospel. Cause the sincere of Heart for to rejoice, and echo back Praises to the Lord, that sends you forth: Sound a Trumpet, sound a Trumpet of the Jubilee: Sound forth, forth the everlasting Rest: Let the Weary, O let the Weary come; Let the Afflicted no longer mourn: The Oppressed is set free. For, here is Rest; here is Peace; here is everlasting Liberty. Sing the Praises, sing the Praises of the mighty Monarch, who this great Redemption, hath made for you. In that Day, ye shall know what was meant, by the Instruments of Musick, which were introduced into the Service of the Lord. For, the Time shall come, when every Thing that hath Breath, shall praise the Lord. Wait ye with Joy, full Expectation for the Day.

J. Glover. O Lord, Thou who art the Searcher of all Hearts, we humbly prostrate our selves before Thee, at This Time; begging, O Lord, that, Thou wilt be pleas'd to compassionate our Weakness, our Unworthiness; so, as to rectify the Disorders that are in our Souls. Search us, and try us, O Lord; and whatsoever wicked Thing Thou seest, or knowest to be in us, convict us of It, and enable us to cast It from us. Prepare our Hearts, O Lord, to receive Thee, and thy Message, with all becoming Respect, Thankfulness, and Adoration, to thy glorious, and tremendous Majesty.

jesty. Lord, we bow our selves before Thee: We
 humble our Souls in thy Presence. *Accept of us gra-
 ciously, in Christ Jesus, our Lord. He is the Savi-
 our, the Redeemer of our Souls. He has laid down
 his precious Life, to redeem us from Death, and De-
 struction. O Lord, we are Thine: Thou hast bought
 us with a Price. Let thy Love, thy Goodness, unite,
 and engage our Hearts to Thee, and to thy Service. O
 Lord, draw us, and we shall run after Thee. We shall
 run the Way of thy Commandments, when Thou shalt en-
 large our Hearts. Lord, we shall do thy Will, when
 Thou shalt work in us, by thy holy Spirit. Come,
 O Lord, come, break in upon our Souls: Make Obsta-
 cles give Way. Thou art Almighty: Thy Power is
 irresistible: Thou canst easily remove our Transgressi-
 ons from us: Thou canst easily make us subject, and
 conformable to thy holy and divine Will. What can
 we do? Nothing, unless assisted by thy Holy Spirit.
 Shed abroad the same, in each of our Hearts. Let us
 feel the sweet, and powerful Influences of the same,
 quickning, and disposing of our Souls, to that which
 is Good. Fill us, O Lord, with the Graces of thy
 Holy Spirit. Let our Faith be encreased, our Love
 abound towards Thee, and towards all that relates,
 and appertains to Thee. O Lord, give us true Hu-
 mility, a profound, and humble Submission to thy
 Will; that, we may say, in every State and Condi-
 tion, in every Circumstance of our Lives, the Will of
 the Lord be done. Hear us, O Lord, and accept of
 us, and bless us, and be with us, at this Time, and
 the remaining Part of our Days, for the Sake of Je-
 sus Christ; to whom, with thy own self, and eternal
 Spirit, be the Kingdom, the Power, and the Glory, for
 ever, and for evermore.*

LXII. T. Dutton, *Thursday, July 28.* K. G.

Here is exhibited to you, in this your Day, an Ap-
 pearance strange, and surprizing; and, what merits
 your impartial Examination into. For, It comes un-
 to you in the Name of the most high God, whom you
 worship. It sounds forth his Glory, and proclaims
 his Truth, unto the Sons of Men. And every one that
 names himself by the Name of this Lord, ought to exa-
 mine,

mine, and search, and see what it is his *Lord* may have to say, unto him. Ye are to consider, that, it is the Almighty who is declared to speak unto you, in this Day; Him that has created you, and who is not accountable to you, in any of his Ways: Him, unto whom ye owe Obedience, Reverence, Fear, and Adoration. Therefore, behave your selves, in your Examination, as if your *Lord* were really speaking; and then, shall ye know, whether It be his *Voice*, or no: Otherwise, you cannot excuse your selves, before Him, if your Hearts be hardned, and your Eyes blinded, and ye know not whether It be He that speaketh. The *Lord*, in his great Mercy, deals with you as rational Creatures: He exhibiteth, to your View, Evidences which ye may examine: And ye ought, impartially, and without Prejudice, to weigh every Evidence that He gives you. Try the *Spirits*, by the *Word of God*: For, That is your Rule, and, by fervent Prayer, and humble seeking unto the Fountain of all Light, and Knowledge, for Guidance, and Direction. The *Ways of God are in the Deep*. Who knows the Ways of the Spirit of God? The *Footsteps* of the Almighty are untraceable, by human Wisdom. But, wheresoever you see plain Lineaments of his Appearance, there ye ought to confess the Truth, and give Him the Glory. And whatsoever Things are hard and difficult, That, the Lord, in his Time, will manifest to your Souls. But, take ye Care of being guilty of a criminal Negligence: For, the Glory of the Lord is concerned; and, for the advancing of which, you are to sacrifice every Thing whatsoever It be, tho' never so dear unto you. For, here is not only the Glory of God concerned, but here is also your own Welfare, and the Good of your own Souls. Here is proclaimed unto you a *Rest to the People of God*, a *Kingdom*, in which the Lord Jesus will felicitate his Chosen. And, here the *Voice* proclaims unto you, saying, Go ye forth, with Lamps trimmed, and Oil in them, to meet the beloved Bridegroom, that ye may enter in with Him, into the Marriage Feast: For, now does the Day draw nigh, in which He will appear as the Bridegroom of his Church: And He will adorn her with his Glory, with his Majesty. And you ought not

only to be stirred up to This, because of the Felicities which are set before you; but, you have another Consideration. This *Lord* comes as an *Avenger*, as a God of terrible Majesty, upon all them that work Wickedness; upon all them that have dishonoured Him, by their Lives and Conversations; who have crucified Him again and again, by dishonouring the Profession they have made, by being *Christians*. And whosoever will not *repent and turn from the Evil of his Ways*, whosoever will not submit to This *Lord*; and *King*, coming on triumphantly; him will He destroy; with the *Rod* that is in his Hand, He will *dash him to Pieces*: And there shall be none that shall deliver him. Therefore, as ye will answer it to the Glory of God, and your own Souls Welfare, so act ye: For, the Subject is of no little Concern unto you. Ye find what was the Duty of the *Jews*, when the *Voice* of God was sounded forth unto them. Ye may read, what Temper, what Frame, and Disposition of Soul, was required, when the Truth of God was to be manifested unto them. And, what was required of them, is much more required of you: Because, ye have their Examples before ye; and, ye have plain Rules taught by your *Lord*, and his *Apostles*, how you ought to behave your selves. Search ye, then, the *Scriptures*, to see whether the Things be not so, as they are declared unto you. See, whether the *Lord Jesus* be not set forth as a *King*, to come in his Glory, and, to rule over his People, sitting upon the *Throne of David*, for ever. See, whether He was not declared to be again revealed from Heaven, to restore all Things, to accomplish the numerous Prophecies of the Felicities of the *Messiah's* Reign. These are Things that ye have overlooked, and which ye have neglected. But, the *Day* draweth nigh, when the *Lord* will fulfil his gracious Promise, made unto the Sons of Men. He hath sent forth a *Voice*, to call upon you to search, and examine, and prepare for These Things: And your Hearts ought to be so prepar'd for your *Lord*, and for his *Appearing* in his Glory, as you might rejoice, when ye hear the Sound of these glad Tydings. You were never commanded to set your Affections upon this World, and the Vanities thereof; but, on the contrary, you were enjoined,

ed, to seek first the Kingdom of God and his Righteousness: And, if your Hearts had been fixed there, This News wou'd never have been unwelcom, to you. But now, in this your Day, whilst you have a Moments Space allotted you, turn your Eyes; for, the Arms of your Lord are open; He is ready to receive every returning Sinner. Therefore, hear ye, and fear, and be advised, for, the Lord cometh suddenly; and none shall be able to stand before Him, but those that are sheltered by his Power.

J. Glover, [Singing.] Then shall Zion rejoice, and be glad, when the Lord shall bring back her Captivity.

Guy Nutt, [Singing.] With a Voice together shall my People sing; It shall be such a Song the Lord will put into your Mouths. You shall sing aloud of Mercy, and, of Judgment: For, He cometh to shew Mercy, and execute Judgment upon the Heads of the Wicked. Fear you not: You shall sing for Joy, when others shall weep, and howl for Sorrow of Heart, and Vexation of Spirit. You shall have a Song, as in the Night, as when an holy Solemnity is kept. Your Hearts shall be filled with Joy: It shall be as the Joy of Harvest, and as Men rejoice, when they divide the Spoil. Therefore will the Lord divide Him a Portion with the Great, because your Lord poured out his Soul unto Death, and was numbred amongst the Transgressors. He is coming in his Glory, and in Majesty, and riding triumphantly. Who shall stand before Him? Shall Any of the Great Men of the Earth, before This Lord, the King of Glory, who cometh with Ten Thousands of his Saints, to be admired in All them that believe? This will be the Day of Vengeance, that all Things that are written in the Prophets shall be accomplished. Lift up your Heads, and rejoice, your Redemption draweth nigh. Believe you This Report you hear of your Lord's Coming: Let every Soul submit unto Him now, while the Door is open: You may now enter in. The Lord will not regard the Rich, nor the Mighty, nor the Great; But He doth regard the humble in Soul, that are willing to be taught of Him, and are willing to serve, and obey Him. He will make such very great in his Kingdom, now ready to be established, on this Earth. Is not He your Father? Hath not He made you? To any other
End

End, think you, but to serve Him, who is your Maker; in whom you live, and move, and have your Being?

T. Dutton, [Singing.] O come, let us worship, and bow down before the Lord, our Maker. Let us come before his Presence with Thanksgiving, and shew our selves glad in Him with Songs. Behold, the King of Glory does descend, and scatter Celestial Donatives, as He goes along. Come ye forth, and meet Him on his Way. He bestows royal Bounties, such as befits the King of Kings: He, whose Treasures never can exhausted be. Come ye then, with prepared Vessels, and He will them fill. O, prepare your Hearts, to sing his Praise. Let the admiring Earth, hear your Songs. Tell abroad; say, it is the King of Glory, who comes invested with his Royalty, to reign among the Sons of Men: To whom say you, *This is your Lord*, This is He whom ye have waited for. O, let the willing People every where, join in Acclamations to This King of Kings. O let the Earth resound with his *Hosannas*! O let the Earth resound with his *Hosannas*!

Guy Nutt. *Hosannas* shall be sung, to This Lord, your King. Were they sounded forth, when He came in his Humiliation? How much more, now, (when) He comes to make the whole Earth to rejoice, in his Exaltation?

LXIII. T. Dutton, Friday, July 29.

It is no One's Interest, to be found fighting against God, and therefore, an impartial Examination into a Subject of this Nature, ought to be made, before a Judgment be determin'd thereupon. The Ways of God are not always so obvious, as, that every carnal Heart may discover them, upon the first View; and, whosoever so rashly determines, will, in the End, be found guilty of egregious Folly. Wheresoever there is a clear Footstep of the Almighty visible; wheresoever there can be discover'd the Appearances of a Divine Spirit there, every One ought to own so much. A Spirit speaking in the Name of the most high God, of Him that created Heaven and Earth, carries some Weight along with It; and This Spirit speaking conformable to the Word of God, ought also to weigh very much, with every impartial Judge. But, if to These, there

be

be added many external Gifts, such as the Holy Ghost vouchsaf'd, heretofore; *Thy* ought to put every Soul upon Application, the more solemnly, to the Throne of Light and Truth, for Guidance and Direction, in so important an Affair. None, without Folly, can pretend to limit the Almighty; or say, that, He will no more again speak unto Mankind: And, it is a Duty incumbent upon all rational Creatures of God, to hearken to the *Voice*, which He sends forth. *To the Spirits*, is a positive Command: And, what is the Rule of Trial, but *the Word of God*, and the Light of God, by his Holy Spirit? Therefore, no Man ought rashly to set up his own Judgment, as sufficient to determine, in an Affair of so great Concern. For, if God be Infinite, and his Ways agreeable to his Attributes; then, they will not always be scan'd by human Judgment. There is not a Step already taken in his Work, but what shall manifest exceeding Wisdom, in his Time; and those who seek for Objections, and as long as they can find any Thing to lay hold on, will not weigh, or consider the plain Evidences which are given, cannot excuse themselves, before the Throne of the Almighty. If He has sent forth the *Voice*, every One ought to be very cautious, how he gives the Glory due unto the Spirit of God, unto *Satan*. Every One ought to fear, lest, when his Lord comes, he shou'd be of the Number of those, who say, *we will not, that He shou'd reign over us*. The true Shepherd may so speak, if He pleases, as that none shall know his *Voice*, but those that are adorn'd with the Graces of the Holy Spirit, and qualified to judge according to the Rules and Directions which He hath given, in his holy *Word*: And, no One can accuse Him of Injustice, in Case He shou'd so manifest Himself. But, if the Lord vouchsafes to give Evidences, obvious to rational Discerning; then, here is a Favour, for which Praise ought to be given unto Him: And, let every One take Care of abusing the Goodness of God, and trampling his Favours under their Feet. He that is meek and lowly, will be instructed: He that seeks the Honour of his Lord, above his own, and is willing to sacrifice All for his Sake: He who will with Humility,

mility, and Fear, enquire into a *Voice*, coming as from his *Lord*, to know whether It be his *Lord's Voice*, or no: The *Lord* has said, *He will rain Snarcs upon the Wicked, He will catch the Crafty, in their own Snarcs.* Let every One be afraid, lest he set up Rules of trying, and judging of the Spirit of God, such as God has not given; and so be *ensnar'd, and broken, and fall, and perish.* For, the *Lord* regardeth not the *Person of the Mighty*; He respects not the Rich, or the High, or those that are in Esteem with the People: But *He hath Regard to those of an humble and contrite Heart.* Them that seek his Truth for his Glory, and are willing to part with all Things, for their *Lord's Sake*, Them will God teach. Let every One be admonished, for he must give an Account to his *Lord*, at the Day of his Coming, how he has improv'd the *Talents*, which were committed to his Trust.

LXIV. T. Dutton, Sunday, July 31.

[N. B. On the Saturday before, the first Order to them to go, was spoke out of the L--y A--n's Mouth.]

Be ye ready to depart This Place, for *London*, within this Week.

Guy Nutt. *Thy Will be done.*

L--y A--n. So let It be.

Guy Nutt. O *Lord*, we are willing to obey Thee, and follow Thee, whithersoever Thou shalt command us.

T. Dutton. So long as ye obey my Commands, and do that which is right before me, my Presence shall not be wanting to you, and my Yoke shall be made *easie, and my Burden light.*

Guy Nutt. We have found it so, O *Lord*, ever since we knew Thee: We have no Cause to complain of our hard Service. Thou hast made the Yoke *easie, and the Burden light.*

T. Dutton. So shall It be unto All that trust in me, and fear me: Therefore, let All be encouraged to take up the Cross, and follow the *Lord*. For, his Ways shall be Ways of Pleasantness, and there shall be Peace in his Paths; such Peace as the World cannot give, nor the World take away.

Guy Nutt. O, who would not follow Thee, who givest such Peace, and Joy, and Consolation, to thy poor

poor travelling Ones? They shall drink of the Brook by the Way: They shall be refreshed with that River that makes glad the City of God.

LXV. T. Dutton, the same Day.

Hear ye, O ye People, and consider, and be wise. The Lord, in his great Mercy, has vouchsafed to send a Voice extraordinary to you, to call upon you, to turn from the Wickedness of your Ways, and to serve Him with your whole Hearts. He hath given you a Light, to direct you, in the Paths of Righteousness. He comes to take you by the Hand, to lead you into an everlasting Rest. God is all Goodness and Love: His Mercy is above all his Works, or else you had been long ere now consumed, in his Wrath. Take ye Care, that, ye despise not, nor abuse the Long-suffering, and exceeding Goodness of the Lord your God; but, improve every Vouchsafement of his Love, to the Praise, and Glory of his Name, and to the Welfare of your own Souls. Read ye the Word of God; read It with Attention, and with Fear; desiring the Illumination of the Holy Spirit of God, to direct you, to the Truth therein contained. Read It, that you may know what is your Duty, and, that you may praise the same. For, know ye, of a Truth, that, you will be judged, one Day, by the Word which God has given you. Now, take ye Care lest It rise up to your Condemnation. For, if God has set forth plainly your Duty, and ye have neglected to enquire into the same, It will appear to your Condemnation. Let every One seek for the Fear of the Lord his God, so be upon his Soul, and to acquire Habits of Holiness and Virtue: For, deceive not your own Souls; such as ye sow, such shall you reap. Therefore, be ye careful to sow for Life eternal, that, you may answer the End for which you were created, both to God, and your own Souls. The Enjoyments of this World are transitory, and vain; and they will never afford to your Mind a continual Satisfaction, and Delight: But, the Peace of God passeth all Understanding. That seek ye, by a steady Pursuit of Virtue, and Holiness, and, That you shall find. For, That is the Gift of God, and He bestows It on the Soul that truly seeks Him.

Him. The Message which has been delivered to you, in the *Name* of God, is what ye ought to give *Glo-ry* to God because of. It concerns the *Glory* of God, here on *Earth*; the *Glory* of your *Lord Redeemer*, and, the *Felicity* of Mankind on the *Earth* also. This, is what *Christians* have overlooked, and what nothing but the *Power* of the *Spirit* of God could have re-established in the *Hearts* of Men. But now, God wills that He shall be known to all the *Ends* of the *Earth*; and He has chosen, as you see, *Instruments*, by which He proclaims It. You see, that, it is not Man which can do *This*, but it is the *Power* of the *Spirit* of God. Therefore, let these Things awaken you, and stir you from that drowsy State, which you have lived in, to a *Newness* of *Life*, and to an Endeavour to glorify God, in all your Words and Actions. *The Lord* He is near to All that call upon Him in Sincerity and Truth. Learn ye to be acquainted with God, and to know the *Lord* God Almighty to be your God, and to put your Trust in Him; to have such a *Faith*, as that ye may readily resign all which He has given you, to his Service; that, ye may say, at all Times, O *Lord*, *thy Will be done*; I was created that I might glorify Thee, and by so doing, enjoy Thee for ever; which Way soever, O *Lord*, Thou wilt let me glorify Thee: *Thy Will be done*, in all Things, and not mine. The *Lord* has been pleas'd to give a Seal to the Mission, in This Place, and to witness here, before your Eyes, that, it is his *Spirit*. Ye will find great Vouchsafements of God, bestowed amongst you. Take you Care to prepare your Hearts, to receive them; that, God may not, with the same, rain Snakes upon you. They that seek the Truth of God, and his Glory, with a sincere and upright Heart, they shall be kept in his Truth; but, they whose Hearts are not right before Him, them He will shake out of his *House*. Therefore does the *Lord* say unto you All, at this Day, give me your whole Hearts, serve me wholly, and halt not between Two; serve not me, and the World; serve not me, and Sin, and Satan; but strive ye to serve me only, in all Things. Let nothing discourage you, nor make you afraid;

afraid; for, you shall find, in the End, that, *all Things will work together for the Glory of God*; and every Step, taken in his Work, shall manifest exceeding Wisdom. Wait you only with Patience, and Resignation to his *Will*, and the Blessing of God, and his Peace, shall remain amongst you. As for you, whom I have chosen to be Instruments in This my Work, *watch and pray continually, lest ye enter into Temptation*. Ye are yet *Novices*, but ye are in the School of the All-wise, and you will find his Instruction not like the Teachings of Men; but, such, as that if you co-operate with the same, shall effect the End, for which they were given. Seek ye unto God, continually, for his Fear to dwell in your Souls: Seek ye also for Humility, that, you may no Ways be exalted, by the *Gifts* which He bestows upon you. Seek ye also for Faith, and Courage, to persevere in his Truth, unto the End. I tell you, before-hand, you, must expect to be try'd, and to meet with Difficulties; but, trust ye to the *everlasting Arm* of Strength, which will never fail those that trust unto It. The Lord hides his Face, for a Moment: It is, that you may the more praise Him, and esteem the Smiles of his Countenance. Let not *Satan* ever tempt you, or drive you away from your God; for assure your selves, you will conquer, if you do fight as you do against Him: For, the Strength of the Almighty will be your Strength: The Lord Jesus, your *Captain*, will be near unto you, to succour you in all your Distresses. The Peace, the Love, and the Blessing of God, be upon you All, my Children.

FINIS.

ERRATA

THE following Erratas the Reader is desired to correct with his Pen. Preface, Page 8. line 12, v. 13. for acknowledge read a Knowledge. p. 11. l. 19. for sufficient r. insufficient. p. 22. l. 34. for Unfit-ness r. Unfitness. *Wings*, p. 7. l. 1. blot out *not*. p. 13. l. 16. for return r. turn. p. 19. l. 37. for selves, r. Souls. p. 40. l. 9. blot out a. p. 40. l. 12. for Eyes r. Eye. p. 45. l. 1. blot, for yet a little r. yet a little while. p. 51. l. 29. blot out *Dis*. p. 78. l. 14. for tell others r. tell unto others. p. 78. l. 28. for the World r. this World. p. 91. l. 6. alter *guided*, read *inspire*. p. 108. l. 10. for inspire, O Lord, r. inspire us, O Lord. p. 144. l. 23. for would, r. could. p. 148. l. 39. for yours; that. p. 167. l. 29. for *thy* r. *thy*. p. 168. l. 3. for *your* r. *your*.



